DISCE VIVERE:

DE TREME TEO LOVE

A briefe treatife of carning to Line as leaves to be beautiful as and ought to be treated by the beautiful perfects particular and as a series of the beautiful a

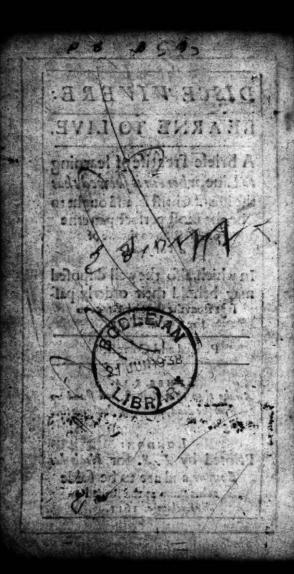
in which alto, the well disposed may belieful their orderly pass (age from the late of Grace to the flace of Glory.

Peruled and Corrected.

Language
Printed by T. S. for Niebola

Better, and are to be folde
at his Shop at the Royali

Exchange: 1607.





To the Honourable and Vertuous his very good Lady, the Lady Elizabeth Southwell.



Mangat Arts and Sciences (Right Protoines Lady) there is name

withous comparison, more beforming our christian care, then that which teachesh to live snell and godly whilst

The Epistle

wee are here, fo when wee are gone, wee may line eternally. For most fure it is, that upon this moment of time (a moment it is of great moment) depends eytheman rour esousable toffe. or an happy welfare in the world to come. And from hence it is that I call the well or dering of life in this world. A learning to live : a Leatning betsile wee enght to make in a matter of labour and findy to live. because without good and godly life, mee are faid rathen to be, then line.

To stirre up our dulnesse to this learning, I have thought good to lay

Dedicatorie.

before the eyes of the well disposed minde, the Tenour of the life of Christ, the best patterne for imitation that ever the world had. Children will follow their Parents : Nature doth teach the Bees to goe forth at the very voyce of their King or Leader . Wee may goe to Schoole to thefe small Creatures, mee have not onely the voyce of our bear nenly King and Leader, but according to his humanitie, his example also so call us forth to gather the pleafant Jappe of Sewerall Vertues that fo at the eventide of our age, wee may returne loaden with the sweet honey

Compas.

The Epifile (

of Holinessey unto that safe

Fram this west dining life of Christ our Saniour there doe anife three principall reasons, before other. for our besser instruction in this Leffon of Learning to like. The first is drawns from the telle to the great ters as thus . Her flowled be humble, macke, partent : Christ the Sonne of God himselfe was so. The fecond is taken from his example, thee bould be helpfull once others, louing to our friends, charitable to our enemies, this our Redeemer did. The shird is from the end, Wee ought to endure |

Dedicatorie.

endure the croffes and ealamities of the world: Christ endured them, and so entred into his plary.

How little this Learning in thought upon, much leffe practifed, we fee it too opparantly before our eyes. Of this s, Chrisoltome complained long agos, when he willed men eyther to bane opera fecundum professionem, that is to Jay, worker according to their profession en: er, professionerp les cundum opera, a prefess. arragreeable to their sconks: for shir default there meeds no further proofebut experience, when fome (that which I am forry to mention) A5

The Epiftle

tion) have little of Christianire except the name.

Other Treatifes (Right Vertuous Lady) may seems foresbly to call men to the am ndement of life: by this in taking a surney of the life of Christ, they are rather allured, then called, onely when they remember, that of Christ they are called Christians. In the whole Tract, if I shall but adde one droppe to the maine Ocean. I have attained the farthest of my desires. None can foomer reprehend the meanneffe of my Labour, then I willingly reprehend my selfe: the patronizing hereof I most humbly comDedicatorie.

mend voto your Ladiships protection, whose I remaine ener in all denoted manner.

Your La. in dutifull

Christopher Sutton.

District And Park money were come trailible heavilles, the later many - sm ketowski dit di sem . V186 Your La in duthal Carrio be colimanded Confinent Summ



The Preface to the Christian

for ine were no other but to draw in; and to breathe out the other but the other were it (good Ghriftian Reader) to lay downcarry infructions white the world of Lourning to disse for this is done naturally both of men and built, without my teaching or learning stall.

elfe but to call about for the fauour and riches (as fome men are wont to call it, the way to line) then would it foone follow, the greater Machinilians, the better livers. But some what more there is required to live Christianly then fo, fomewhat more, I fay (and that wee shall all one day finde) then either drawing in, and breathing out the foft aire, or the plotting to compalle the pleafures & profits of the world. It was Balaams 3. wish, Let my foule die the death of the righteous: It should have first been his practise, to have lived the life of the righteous. Non of gued quemquam proper canos sub rugas din vixiffe puter non ille din vixin. (ed din fuir: thete is no caule fayeth Senece why thou Mouldest

Numb. 2 3

houldest thinke a man to have lived long, by reason of his gray havres and wrinckels, he hash nor lived long but hath been long.

The time we spend as we doe for the most part, confuming our dayes in vanity, and our yeeres in folly: (to say a plaine truth as in the fight of G O D) is rather a death then life: for life is not that which is measured by the number of yeeres: it is the religious, honest, sober and harmletse conversation, that draweth to an honourable age amongst men heere, and to eternall happines with God hereaster.

Now the general decay of this Christian course, is the general course of these sinful dayes, wherein so many Aug. de temp. Na Serm. 20.

have just cause to cry out; this is a wicked world, a wretched world; an vngodly world; fuch as our forefathers before vs never faw with the buyer every one can fay, it is nought, it is nought: but all this (faith Saint Auften) profeffirst, non emendate, A protoflion it is but no amendment is feene. Religion is become nothing lette then Religion, to with matter of meete salk fuch pulitizing is there on all parts, at a man cannuc tella who is who a falide finceria tie in regard we have of our foules as if we had no foules

When Plate faw the Argeneral line to unreformedby as they did, Swelie their man, quoth het line as if they hadd never die. What to ener

men

men for fathions fake may gue out in words, it is to be teared, there is in fame no finne befeele of an other world feeled in their hearts, Ely faid, this is nor well.

Yong men withour obedience, old men withour detotion, chiritians without charltie; it would make onea heart to mourne, to confider ferioully the calamide of our time; when there needes no more, but as Philip faid with Nathaniel, Keniet wide, chance and fee.

Without all peraduenture Christianine is notehous of frame, if we consider thinges aright-we are generally Christians inname, but in action nothing leffe: farre from the old Christanine of the world, howfocuer we are ready to

Job. 2. 47

eontroll all that ever lived, and will not flicke to cenfure the bletfed faints of heaven. Our boldneife is great, and I pray G O D our fecurity doe not marre all in the end.

Cornelius, his Almes giuing and Prayers afcended up into heaven, whereare thefe to befound amongst ve herein careh & In times palt Christians vowed themselves to all holiselfe of life, they ferned Godin hunger and thirlt, in watching and praying night and day, they cared not to be poore voto the world, fo they might be rich vnto God : to be pilgrimes, or as banished men your the earth, forthey might be Citizens in heaven. These holy friends of Christ, as Confessors, Marryrs; Virgins, deuout Christians Christians of all fores, men fearing God, and elehewing cuill, gaue cuident testimonie to the world, whose seriants they were. It was once the complaining with of Casar, That we had such souldiers as mere in the time of Alexander, the Great.

Usniem, nee Dee, Line we doc, is it to God ? I would to God it were. Wee palle on for a while more notice, afzera falhion fuch as inis, but is all this to live Christianly? No verily : foa prinate estate in this world be prouided for let all finke or fwimme for the world to come. Weeke spect our selves onely, neglecting all others Christ pleafed nothinfelfe, faith the Apollo with ve it is other wife, and yet wee chinks our Colucs entroin en

1.8 A.M

feluesperfect Christians. In that great knowledge vyce hace (for wee time not le much of ignorance, as of negtigence) we know but littleas we ought. What availed to to have Pharaubas glory and Phanabis ignominie? Ababs vineyard, and Ababe delire-Gion? The rich mans life, and the cich many deathe What is manufacted to the locate ing atches or honour /2 will How pering thich Saint of Reactor that which perillicity Thus wee gooon; and (that which is worle) wree cannot tell when wee halt make an end. Thus eve live and thus ordicitions sould austras

What other remedy in this affaire of things, (the difeale being to generall, then with the market Golpell; who

Mar. 8, 18

comes

comes voto Christ with his Domine, weni, & impone in um, Lord, comelay to the hand t forgo renucehor perio tion of the Prophet Denis Pfal, 102 list time Lord that show bank mercy upon Sien, yea, the time it come. The come of the contract of

All that men can doe in this cafe, is to observe the manner of louing friends who in viting the licke pa tie, every one brings forme what, by the grace of God to further his healths: for while God dothafford space of the pentance and the hap of his Golpel amongst vs sve may not delpaire of any ones convertion, though hee be carelelle for a time.

To adule men for the bell, it is their care to whom God hath commended in his

owne flead a fatherly care of foules. To come to the generall, there is a necessitie laid upon vs all to live well: wee runne for a wager, weee fight for a garland?

In feeking then to repaire denotion and piety, which this world bath well neere loft, we will be a sready as our advertaries themselves and in honouring our Lord Icfus Christ, who hath honoured vs all, we will goe with them hand in hand, if not before them, in cleaning to the foun dation, wee hopeoneday to fee the goodnet le of the Lord in the land of the living, howfoenervncharitable, vnprieftly, and vachriftian Cenfurers in many spitefull Pamphlets, giucouragainst vs. Tistrue, the finfulnelle of chis

this age is great; with fighing hearts wee, with it otherwise, and with the Publican fay, Now God be mercifull with with for mee are finners, wee are not as we should be good God make we better.

But firs, are wee alone in this defect of godlinetle? Your owne Writers will tell you no, happily, your owne experience can tell you no feeing iniquitie like the darkenetle of Egypt, hath forced it felfe ouer the face of the carth. Would to God this bitternelle were left on both fides, and that contention were once laid afleepe, Mofes would not have an Hebrew finite an Hebrew There is a .common Aduerfarie of vs all , let vs fight against him, who lyeth in waite

defire it is to make discordand trouble in earth, because her cantrouble heaven no more.

On the other fide, if any lift to be contentious, as in these dayes many do, let busic mediers content themselves, and serve God trumbly in their calling, let chemicale so trouble the peace of this Churchand Commonwealth (which telus Christ long continue) remembring that of Ganaliel, if this compellibre of their in their first being God you ranner its from being that the

Were wee no other but plaine narural limen. God giung valveation; there is no reation why we should be endued with reation, but for the feruice of the Greator of all.

AEL 5.38.

We are hence moved to patie our time orderly, while it wee are here. It is a common faying, Better unborne then untangle is but being Christian men, mercifull Lord, that we should not remember the happy hope we all have, or ought to have?

In the Articles of our Creede, wee moution an euerlalting life afree death and acknowledge a ludgement to come: O good God, that wee thould live as if hell fire were no other but a Poeticall fiction I affaredly wee doe our Calling open interie, acknowledging the holy Ca tholique Ohriftian Faith when our Profession promilet one thing and our Practile performerli an o-对 经 的 的 成 的 成 的 成 there

B

Is it not vvonderfull, that wee should even forget whose creatures wee are i yet this we doe: all know their beginning was from God, and that after a while in GOD they must end. Now for to spend this space betweene our beginning and our end in vndutifull fort towards him, were in very reason vareasonable.

well manured and ordered, wee by and by fay it hath a good Keeper: shall wee not fay the same of a lifewell ordered? It is a glory who the Vine, when the branches are fruitfull: It is a doy vnto the Pather, when the Sonne is durifull; weeker the branches, Christ is the Vine; weeker his Children, thee is our Father.

Father, a Father which is a boueall, through all, and in vs all. Being Christians wee are the Lords heritage, and the Lords heritage should be holy vnto him : wherefore the name Christian, faith an auncient Father, is a name of iultice, a name of goodnetle. a name of integritie, of patience, of Humilitie, of innocencie, of pieties of Christ weare called Christians, Indulti wee take his Name in value? God forbid, He rightly beareth this name, who never beareth malice in his heart, who followeth Christs doctrine , and endeauoureth Christs example that bletfed patterne for imitation.

The skifull Painter, having now propoled vnto himfelfe fome excellent worke, all his

BZ

Gudy.

Ephef.4.6

fludy and care is to expresse in as lively manner as he can, the forme laid out before him : the life of Christ our Saujour according to his humanitie, is laid out before vs as a goodly table, our best Art and industric is required to work according to this forme and to labour feriously vntill Christ be formed in vs, as the Apostle speaketh, that is, vntill fome forme or refemblance of him appeare in vs, who are his children & beare his name: he comes will

Rude worke God knowes, make they who neuer regard the patterne fet before them, norany way respect the well ordering of the pensill, and so draw such monstrous and vely formes, as themselves may be forry to see. Should

I call him a Christian, farh one, in whom there is no act of Christianitic, no conuctfation of iustice, who oppresseth the miserable, who maketh many poore, to make himselse rich, whose mouth is polluted with vnttuths?

To call our felues a little to confideration, it cannot be denyed that wee are as much (if not more) moued by good examples as wee are by good instructions, but what say we to that Teacher, who hath both example, and instructions,

Then looke wee vnto the life of Christ faith Saint Christoffome, and wee shall finde it the Philosophie of the simple the nurse of young men, the meate of strong men, the buckler of weake men; the B3 Physicke

August. de

Phylicke of licke men, the booke foll of diame inflructions, fit for all men.

Those who apply themfelues (faith Saint Auften) to any of the liberall artes or Sciences, are wont to make choife of some especial! Authour whose precepts before other they observe and followwhat better Author then the Anthour of all righteoufnelle? what better learning, then that of which Christ is the teacher, his Church is the Schoole, those which learne are Christians, that which is learned is Religion, and the end of this learning, is to liuc eternally?

Wherefore in the setting downessome plaine and briefe Treatise of Learning to line, mee thought there was no

better matter or methode, then onely so entreat of the most divine actions of our Redeemer, that not fo much my finall labours, as the actions of Christ might lay downe vnto well disposed Christians, a good forme of Learning to line, The more ample and exquisite dilating hereof, I leave to greater Clerkes, my felfe am content for this time, (being required where I might not deny) as before of Learning to dye, so now to treat somewhat of Learning to line, & in both to submit my imperfections to better judgement, and my meaning to the honest minded, who are wont to take good meaning to the belt. Take therefore in good part, gentle Reader, this Treatife of learning to live Christianly as wee ought, taken out of the life of Christ, the best parterne for imitation, that ener this world had.

To them who are palling through darke places, any light be it never to linle, may frand them in flead : To him who wandreth in vnknowne wayes, any finall direction is acceptable be it never folimal, fo it point him towards the way wherein he should passe. The Travailer in a forraine Countrey, meeting with fome body that speakes his naturall language, though it be but harshly, yet it is some comfort vnto him: We often patfe in the darknetle of our fenfuall defires, and are formetimes blinded in the mifts of worldly vanities : wee ftray wec

wee know not whither, any fmall light, the least direction may in this case somewhat help vs + we are strangers in | 2 Cor.5.9. this world and from home, as the Apostle speaketh, to heare somewhat of our natine language, that is to fay, of heaven & heavenly things, though it be in the meanest manner, yet it may formwhat affect vs, especially our affections being homeward, in taking a funcy for imitation of the life of Chailt, to (who

If it be faid, how fliould our weakenelle come neer Christs perfection, to whom all things were possible by reason of his dilline power? The answere is, our good endeadours are acceptable; it is in our imitation as in our almes, nor according to that

B 5 ma 2 Cor. 11.

a man hath not, but according to that he hath.

Againe by our vertuous and Christian conucriation wee honour him who hath so much honoured vs, (for of Christians, to have part with him) When our light doth so since before men, as wee gloristic our Father which is in

Mat. 3.16.

And this is briefely the funmes (good Christian Reader) of that which is mentioned more at large in the Treatise following of Learning onely teacheth to become good men by the grace of God. It now remaineth that we call apply our selves speedily to the practise of this dearning. Time will away.

Hippocrates exhorting some to the study of that learning which doth concerne the health of the body, would hauethem make all possible expedition they could; his reason was, Art longa, vita brewie: Art is long, life is short. The same may be said of that Art which concerneth the health of the Soule. Should we waxe wearie before we begin? God forbid.

The Birds of the agre bane nefls, and the Foxes bane dens, but the Sonne of man bath not where to lay his head: what's that, faith Saint Auften? Marry ambitious & foaring defines, fubrill and vagodly deuifes, have nefts and dens in our hearts, but a remembrance of our Lord lefus, which should take peaceable possession of

OUI

our foules, can have no entrance at all, in which case, we rather want teares, then cause of teares.

Wherefore, it were to be wished, charevery well dispofed Christian, who keepes a carefull watch over his foule, and is defirous to live worthy of his calling here, vntill hee come to live eternally, would begin with the best attention his best devotion can yeeld, to take a diligent view of the life of Christ, whose soule-lauing loue is the loadstone of our hearts; whose sayings and doingsarea law vnto our actions, alanthometo light our Reps, the guide to direct our our ship, and last of all, the ludge for to end our controuerties. As the inft line by Faith.

To the Reader.

Faith, fothe full live the life offaith Now they live the life of grace, one day they shall line the life of glory.

It is Christ, and Christ alone. who bath made a full and toyfull Catisfaction for our finnes.

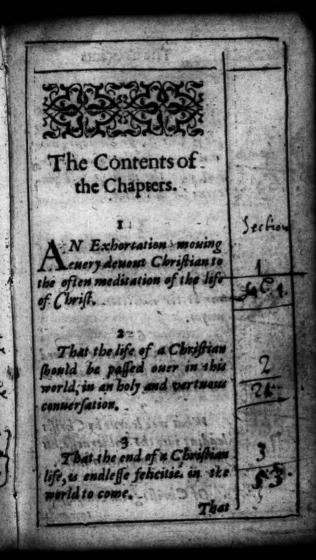
The God of Patience and Ephel.5.1. confolation, make vs followers of God as deare Children: and grant that we be like mindedone towards another, after the example of Christ Icfus. Amen.

If ought beworthy of thy obfernation, good Christian Reader remember it is Gods : if o thermife it is mine owne

Washingt From

Christopher Sutton.

A Thought out Jouth _ When on my rick to I Languer to file of linece full of Anguish' Tainking gasping From bling exquising factions growing proposition of the sale it flight had a feel for the flight fact have been completed as for the flight flat have been cong below What show 9 dos? That think is cruel wath approx Glot may Extensible my Hairs. methicales I hear some coult friest my Be not franfull come across! that with the rolf that now thou shall be How then mayet bed way thou count not be han in this Laft of Francis and mistary. the Garas to Morance than come on warmand, Stempt this Louvel crown That Stands on tother fade depoths Rubicon John Thomson Sept: 3:1706 --



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The root of manked got and placed acres up to present the property of the many as he placed to be property for its property ones he greater to prof to come to enter them to do homen and matthe for their fine to of present of property of property in the in the property of property in the property of property in the profession is the property of property in the profession is the profession of the page of property in the profession is to be the profession of the property of property in the profession is to the profession of the property of property in the profession is to the head to carther profession of the property of property in the profession is to the profession of the profession of the property of property in the profession is to be the profession of the care that men attending of sale of Go reveals in his work of the reveals of the reveals of the reveals of the reveals of the research of the reveals of the research of the re n exhortation moving every de-upes Christian, for his better direction in learning to litte, ofen to medicate of the life of Hilest Liver musing Plakes ((OPA) (DESO) phet Dauie che fir decay of the Micar of the este tote, the beart of man, debut was this section, and

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lea, then meditation. In me taction, when both more mous lane Sobithen the renduning his hieraries e Amongli thele nedes house there enter my mentable to that ? So God lodehe world, that he gave his onebeisetter Sonne, that who locuer beisetted in that should not periff, but but lifesucrafting. So then to meditate of the

te of him, by inhour ternall life, to the best tife : of him, who to both t war, and by his Dockeins and t ample, a director in the May,

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John. 8. 56

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Jefus Chitath appiness, in calnd his love mired with 16628, the leaves and s of his littering, which behotd, his dinine pretich thee ought to obhis towney comfore ich the may receive in all Diincreent to the life of

4 In it not more acceptable to le Con with the the pheaces ar Bethetein, when the Angels Aug then with Moles when be was flanding in the flerie bull to which he might not com

nere. Co hear him by fire i Die euer people heart Heb.1.1.2

Mat. 5.2.

Exo.10.1

Luke. 15 11,2,1616

Deut.A. 22

5 Amberefore what better seane of inforing beauen before beauen, then to meditate of the melterie of our redemption d oz often to call so minde the incar-nation of the len of God, his na-tiuitie, his circumciston, his fafling, his praying, al his labors and trapalles, his freet concerlation, his behaviour that was fo milbe e gentle, as all the malice of his memies could not wrest an angry more from him, his curing the Ache, cleanling the Liapers, dispulleding the diness, raising the dead, his preaching

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e, r. r.dall	frankintense of Denotion, the unpretrof Bentrencie, e then re-
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Lut. 2.48	forcowing with bieffer Mary, a never leave fiching butill we find himshow fromth we ascome
	pany has with the Ppoffics be- bothing bier boing wonderfüll
	miraties t how thout we with the momen follow him but the craffe, a these condols his melt
Luke.23.	bitter, pet bleffen pallion i how mouth we befrend in medication
	whither he bescended rife early with Mary Magdalen, come to the Sepulcher

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Luk, 24-1-

A&.1.4.

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4.27.del

Distiples contin there our treasure in (that is, he thing me mode affect there nicalfo the confinencial deservit what greater New Chaiff, the berr where boe lee millions furzion whom hould werether belton our hearts, then bear him who is the top of our hurrs imployour best t C4 bours

A. 1. 15 A

bours, then where the bell re-

- But to come to that which concernes the vireation of life where in the whole world that thon foner find erne himilitie, perfect charitie, obedience, patis ence without example, graver, with many conditioned and allied berrues, then in the life of him lubo was the Lord of between confluer have humble he before net himselfe in the world, have fellow-like with his Apostles, how mercifull her was to the pose, who firmed bis fpeciall milite a he despited none als though leapers, be flattered none though never to glatious, fre was he from the distracting cares of the world, whose care was his fathers will and mans ands bow patient was bee in bearing reproches, how gentle in antweres, thereby to cure and fatue the enup of his aduerfaries. Dowmembers ought euer to be conformable to their bent, feruents to their Load, prople to their Baujour, those that tecetue

Joh. 17-4

ceive benefits to them of to benefits are received.

Chou balt D Chailtian foule, fatth &. Auften, in the life of Chailt, a molt beauenly midi tine to help all the beferts, what pride is there that his humilitie both not abale? what anger that hip gentleuelle both not lenifie? what couetoufnelle that his pouertte bath not falue? what hart is there to benummed, that his lous both not inflame ? in suery may here wit have what to be hold, what to imitate, what to comire, here we learne what to fire what to follow:

awhere thall we finde the mis fere of man better faluen, the fed, loue and grace moze enlars ged, then in medicating of the life of Chaift & Where is there in the world; a disame to anothe dime better learned, then in his

the louing Captaine would that the fouldier fometimes bes boto she wounds received in his behalfe, thereby to take comfort

m

Chap. 1. | 10

and courage. The Marte calling to minde Chaift crucified boon the Croffe, enduretherp: ing and frying flames of greas tell perfecutions, fo patiently, and the foule exiled from the oby by a Digine meditation. both body and foultwere in part become fenfeleffe, and made to line, not where they line, but where they love, that is to fay, in Chein

S This made the holy men of Bob fofull of benotion, fo great bespifers of the mosts as they mere, their chiefelt care was to core for a time to come, their continual meditation was the mplerie of humaneredemotion. and the accomplifument of their bope in another world, for this caufe and boon this tearning, Festus thought Saint Paul hab ouerstudted himselfe, when the Spolltes minbe was fired byon the great mellerte of man his redemption Bad Feftus knowne the depth of this, he would have thought the Spottle to have bin learned inbed. Der might ha learnel

A&. 26 4.

learned by Christmanns to to close him, by hip nelle how to exalt him laying for his enemies, h renenge him; that his Oripes is speare, his thomes, his mounds, his croffe, were more work and the dispens in she world!

When we behoto Chattenhis paffion, we fe innocencie fuffering for Un, humititie enduring torment for pribe, rightenufnelle to: burtyhteoulnes Swhat chas that, which and a fo many paties, belought Gob for the causers and across of his persocution tall hat filence was that which unto falle accusers antweech nothing & what los was that, which was proving of life for his friends in line bery entinient Reuer was there any fuch loue as the loue of the

Son of God.

9 Weretfult Lojb, what a
tpactaus feld wo we enter, when conflore the protect of Chaffe his life i In whom we observe two natures, both refembles to

Lacobs

Joh. 19.10

. L. 429

Gen.8.12

lacobs fabber, whereof the one wars flaid boon the earth, which was his bumanitie : the other reached by to beauth, which was his Deirie. The Delcending ingels by this labber are gobs mercies; the eleending are our entient prayers: and therefore Chail is the means whereby God Defcents in mercptowards men, and men afcend by grace and acceptation buto God.
We Spould often call to minde

the life of Chailt : but when la bours enteroubles come, when by calamities we felo that we have offendeds then wee fall to comparison: when we endure hunger, twe ought to thinke of Chaille falling; when we are pteb, we ought to thinke of his leading into the wilderness; when mee fuffer reproches, we ought to call to minde bis lufte Heb.4.13 ring reproches, and lift upour failes to him who bare our infirmt tien, and therefore we hope will belt respect the cale of the milerable, of whom we may lay with

ros dol

the Brophet, Whom have weein cauen butchee?

10 Some are not a little belighted to read the lives of the unctent weathies of the woold, of In ius Cafar, Scipio, Alexanict, and fuch other, but thefe then inflinet the foule, Come me to the life of Chailt : alt their conflicts were but habower, all their glosp but fronth, all their pompe but milerie to his conflics, to his gloje, who bengulthen when he was conquered, a ouercame bearb when bee fuffered beath, fubbuting the Brince of barknelle with all his power, a with a few meane men mabe B conquell oner the whole month. bra force in our wart thew clean contrary to all bictorie, to wit. by his word, which in the fight of the world fremed tublenette.

all) hat heart is not mourd at remembrance of his worth d who would not celeban into the Lord a fuete Sa orb of Abeditation, and his ther bring all his prapers praties:

pageleg i Surely too tool bus ittele for him who hath bont for much for we, if we have not, at leaft a remembrance of so many graces, to many mercies be flato-ch byon be a should we be menry to meditate of his life was not wearp to dor and fu fo many things to relione bu to eremail life to the stall and an

11 Bod faith, Delicie mez cum filis hommum, Aby betight is to be with the formes of men. Intertegoniplay, deliciz noftre cumfilio Dei. Dur belight to to he with the houne of Gob. D. Hierome watterhofcertame holy women, to benoteb, vi caro effet ene nelcia carnis that fleth faith e) atmost forgat it was fleth: they did formell in the contemporation of Actua Chaift, what they formed in place only remote, but in affection the toyne with that holy company of heaven,

ce catten Afylum, whicher the

ome and diffrested repaying might finde refuge. Dow Gob bath exalted our Lozd Jefus the right hand of his throne pand there for his fake cin Afylum of grace, with lorrowfull and affined repairing, mer plead pre utlebge und a latiffaction a-Dinett : faith in him bath tell by as much. 30 hen the acculet of the becebeen both lay a remembhance of their Annes bito the charge of Gods cholen, and thereby feebeth to call them bowne by befpaire, by and by, they flie to meditate of Chaile hip loue, and how al-fufficient a facethice he was for the fact fo-aton of their finnes, and how ready her is to imbrace in the armes of his mercy and court onder the habowol his wings, all that crie and come buto bim. Chaillis talled a rocke, and in times of diffrest men were wont to hive themselves in

> 13 Is wie haus Chill an obteo

1 Cor. 19.

2450.023

oblect of our faith, fo for excellencie of life. amould we have a prefibent of all perfection to ftand before ba i why. mons wifebome is but rance, Samplons freng weakneffe, Hazaels fu but flowneffe, Methula not a bay, being once compared with the perfection of the Son of God. The tonnen which Chaift toke were but few in number, but when hee banke them and bistributed them, they did ercerbingip increafe g multis pip.

The life of Chaill when at first we confirer the fame, it to medicate thereupon, and to diffribute it as it were among f faithfull belowers, it encreasesh to wonderfully as we can truely far with them in the Golpel, we never fave it after this falhion, in West, we never thoughtst foab

reflewers birected as a Charlette with the land of the

Mark 6.28 Luk.9.16.

Exe.12.14

of promife; we have for our lourner not a materialicioud but the life of him that the chang the doubs, know whom the sec of our bule cuttimote being fred a goe forward or life, as heavenly birection that

all of all, boto mindfull ed a log the time to come it Speint Panies when hee thought of his bepar-ture hence, veillring to be diffol-ued and to be with Cirill, lacob rauing the world, his month was tipon Shiloh, es on him sebem God would fend, when he faib Expeciabo falutare mun, Losd Will waite to; the faluation. D Jelu , faith Saint Auften, Whether I speake of thee, whether I write of thee, or read of thee, me thinkes I am prefent with thee, as if a remembrance of his Bedie mer der wake with him, and ane with him

ef . The Law was a habou

C05,50

Gen.49. 18,

those that went before, and the that followed after, they al sang, Hosanis to the Sonne of God. In blefting their pollerists the Partingthes mentioned the

in the nintenth of Baint Like

promife

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Chap. a strain and

That the life of a Christian should be passed outre in this world in an holy and vertuous connectation.

E is the manner of Szinces and Gousernous fouthwith whom there inutitures to places of

greatest dignitie, serently to rescount with themselves, to what authoritie amongs men, Wob, have called them, what to doe, how to governe, and in constitution, which was to benieve themselves like themselves that is to say, aniwerable but a their place and calling. This care we finde to have better in Aing Salomon, who in regard of the dignitie, whereinte God has called him, belong he does not be to the called him, belong he does not be to the said of the bignitie, whereinte God has called him, belong he does not be to the said of the bignities and honour, to give him an budgettanding hears.

Res. 5.

Chron

2 Reg. 5.

Mat. 3. 1

loush, which hee budestobe to lous 1,16 bring them into the land of Cac name they all faid as is were eth one heart, O Tomah, all that thou commandest we will doe, and whither societ thou sendest vs. we goe. Most have regetied in electrics than ever Nasman tohen beer recount the cleans from his lepzolle, or then remines mother bid, wh

10600.1.16

uttube, they thould from bence forth ferue a better maifter.

Tit. 2.12.

This the Inoffte theweth in more exizeffe words, The grace of God hath appeared, that bring cth feluation vino all, and teach lineffe and worldly lufts, that wee thould line loberly, & righteoutly and godly in this present world, looking for the bleffed appearance of the glory of the mighne God, and if our Sinton John Christ. Chicken Gewing our first entrance into grace, and there with the worker of grace, and then in order the appearance of glosp. Chemorae of grosp. Chemorae of grace, negation-is an nathemacinflymegasmely, ceaching somethy. and weets is light ultivatively, reaching to the loberty to our felnes, right eachy to our neigh-bout; boilly to God. For white elfo both grace regular, but the worked at grade ? therefore was ricely Con char to Fall nor es ong change as the man that after be wene Jorniales and eriche, which would from to Os

t okc. 1.74

Luke. 10.

DEFENDENT

of this precious garment, and the true ble thereof: Lord (fateb Dauid keep thy forwant from prefumptuous fins, that they get not the dominion ouer me. It der med

Sobat thout Dabe chillmen of light have to bo with the works of parknelle twhat fronte Chafe frong wathe according to the field, who are by Chattabeirres beiner regenerate, and bornes new for to live according to the fotrit ? Alexander (faith Quintus Currius) willed that the Beectand and the Barbarians (boult be no longer offfingniffed be garmente, but let Gzecians fait he be knowne by their bereues ann Barbariane by their bicen-Quod Greci impure vinunt (fetth Schrifoltome non el miracula It is no incrualle that checians imeimmurely, bat that Chailte and fould line fo, who are per tabars of to great mysteries. this is worle; yea, world of alle etacintollerable en sansitiat a

When almighte God he brought his people from the oppellion of Pharaoby & that the the pro

Pfal. 10.

Luke To

Pet. 2. 113

Pf:1.19.

Den.10,19

Kom, 13.

Pet.3.10

Rom, 13.

though flow with milke a honey, Moses soberly adulseth the people after this manner, telling them what God both loke so; at their hands: And now Israel, what doth the Lord require of thee? (and therefore he both require somewhat of this) cuen that thou serve him. If he be Deus thus, then must be have adorationem many. Is his thy God? then will he have thy worthip.

Come Peter unto the dispersion fen feters, and connected Chair Atans, saith; You were not a people, but now are the people of God, e therefore should walk as the thildren of God. The night is passed away, (saith the Booste Go. Paul) where he resembleth the lawburto the night, by reason of the darke miss and squres therest: The day is come neare; where, by the day is come neare; where it was the day is come of light. Att which us it inferreth a bignitie

dignitie in that we are called, to mith all a dury that is required; for a finall finne in the world, is not with flanding great in one

profelling Chrift.

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Saint Bernard thought it thing probletous in nature, to hauethe first place and the lot el tife, a high calling and ablect course of lining : be the calling to place of both challenge buto it felfe grenter excellence, Quidpro (faith Daint Auften) quod non es ? 200 hat profite the to be called the thir art not ? To beare the title of Christian, and to be in actio nothing leffe. To be a Christie in name, but not indebe d'to a nominall and not a reall ? figue and hot to be? to hauest borce of Lacob, but the hands of Bimi one thing in thew, but at other in fubliance ? what bo thon (fatth & Cyprian) ruff the bitting heavy scate, the mowest not whither, not entinguishing peace and c the true lighter of a chailtian life

Bero, lib. 2 confid Ad

Ang derst

Cypraeze



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forbid.) Two principali parts there are of our Chaillian profeffion, faith and amd life: faith is as the foundation, and life is the building that is law been this foundation.

Co come to a confideration of our felues, and call to mind our doption, whereby we cry Abba Pather, 16 Wood b e out Father, then mult we remember what ie requireth, a ylot yeven of ott 1 Pet. 1-16 you dry too claus, be not half, for Jam boly (faith Bote)the bury of the childe to the fathermbos nour. We are refembled dinto the branches, and Cipall buta John 15.2 the bine. Eucry branch that beareth nor fruit, which fruit is god life, the blosbandman, tobich ta Bob taketh away. It is a gloste to the Utine, when the branches

De are compared buto fruite | Pfal.1.1. full trees planted by the waters or pleafant Greames of Gods graces, a therefore thould bring forth fruit in due feafon. We may remember the curse of the agge tre that bare leaues, fome Mat. 1.10

ID 3

bring forth amb grapes.

fhem

Dans, or I of

them onely of fruit, and that fentence benounced againft the other that bare no fruit at all, the axe is laid to the root of the tree. every tree that bringeth not forth fruit, shall be out downe and cast into the fire. The Bre, Death, the sutting bomne, the execution of Juftice; the calling into the fire, the fentence of subgement. Novem the Are, there will be a now: the Are, not a rob : to the roote, not to the banthes ? caft into the fire and fo there is fomewhite more then a cutting bown.

Dana-19 APR DUS

Mat.7.17.

Daniel fait bute Nabucodo. nozor, which lohn the Baptiff in effete fair butto energy one who is fruitlette, This tree is thy felfe. But for the good tre tuhich our Daniour faith, bringeth fouth god fruit, it thatt be like the græne Ottue planted by the house of God, Bleffed is the man Ter. 17.17. (faith leremy) that truffeth in the Lord, and whose hope the Lord is, for he shall be as a tree that spreadeth out her rootes by the river, and shall not feele when the heate come meth, but her leafe shall be greene

an d

and shall not care for the years of drought, neither shall cease from Apoc. 10. yeelding fruit. It is the ent of the fruitles tra to be cut boton, botuer faw atra bearing fruit call into the fire?

And thus as the negligent are relembles buts barren heath, of trois touts bend, s plucked by by the rists, as bains professions are compared buts tress which beare leanes, or at leaft fruit godly and pleasant to the ere; like the Apples of Gomorrah, which are gone to fone as you touch them : fo are the retigions and bewored to the workjip of Bab, molt firly littened to good and fruitful tres, grafted bpon the true Rocke Chaift Jefing himfelfe, plantebin that Mine pard, whose keeper is the Lozd of holles, and lokes for at their hands better then wild grapes.

6 In the eleuenth of the Bas and fire and twentieth, were the Disciples first called by this name, Chaiftians, a name of great fauctity, from announting, a ceremonie blev amongs the

bernant in

Efay. s. L.

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ancient people of God, byon none but those whom they accounted holy: and had an holy calling, as their Kings their Hields, their Plophets, and therefore should Christians be as lobn the Baptill, whose name was holy, whose teaching was holy, whose life was holy, all agraing in one, he was a burning light, not onely burning, sath Saint Bernard, as sealous in feruencie, but a light also as conspicuous in charitie.

But whence (fath lider) have we this titleteven from Chaill are we called Chailtians, furely a great parogative, he hath graced ba with his own name, clented by with his owne blond.

The Ipolite faith, that we are bought of redemed with a price, if it be fo, then are we his who hath paid our ransome, and confequently are bound to boe his will willingly, who hath bought out our fredome. We are not debters, faith he, to the field, as if he should have faid, we are debters and owe durifull feruite

Rom. 8.12

feruice to another Lord, and to time after his will. Sarah faw but Ifmacl playing with Ifiack, and he faid buto Abraham, put away the bond-woman with her fon : it is not fate for the foule to be deliping with the field, call out the bond-woman and her of foring or befree: the playing of limac with Masek the bolygbott by the 3 posties, cals a perfecus tion. One faith. This body of ours will not let vs to be right Philosophers, but fure it la this corrupt nature of ours, buleffe we oib replette the affections thereof, it would not permit by to be right Chiffians.

Chercisa ferpent within be, faith Macarius, that will entice Macarib with an argument a incurdo, the forbibben tret is most faire, for bidden pleafures , forbidden waves are molt belightfull hab we (faith Saint Bernard) flud-be, when Adam was between the personation of his wife, and the precept of his Bob, when the one said, A dam rate, and the or ther, Adam, Thou shalt not este moull

Sec. 6.

DS

wonto we not have creed one, a fate, D Adam, rake have what thou doell, the woman is detelled. The counfell we would give to Adam, let be apply to our fetues, and never hearken to the counfell of the flesh, which as another huah will draw be from our observer to our God.

Eph.4.22

Gal. 5.6.

100

The Spodje cattern the veffres of the field veceinsable, betaufe ther veceture and whereas other any are mentioned by one maniestria of the field is mention neb by many, ag abulterie, foznication, bucleannes, wantonnes: all these thew bow vile it is. It is faid, fire from finne as from a fervent, but of all fine, flie fornis cation, faith the holy Chott, for this ferpent Cingeth to death. De that will cate to often as ha exempted by hunger, he that triken fo often ao bie in tempt red by tre, her that will commi the time of fornication to often de he correspond by all anothers: what hate he. I der, ker of a Chillian man, but of a man, eceptabe name?

are indeed nothing telle, to; thele deceine men they map. Bob they

connet; way, they may one bay Ands they beceived themletury if they spend on house of the

ngb

now and then in godly ererciles, though all the we'be after. they live in contention and ens nie therebinke themfelues god

Chaiftiang.

Mat.2.8.

Reg.21.

Rom.2.26

In the Comedie of Menander thereis a Hercules, but not true Hercules : in the course of the world, there is an Herod that pretenbs worthin, but intends the life of an innocent babe ather ig an Ahab, that proclaimes a fall, thereby to compaffe Naboaths Uinevard that all is not gold that gliffers When Chile Dien often fo a tinelp refems blance, they thinke it fome lis uing creature, wife men bnow it to be but a picture much more God, Hee is not a lew which is outwardly a lew; neyther is that Circumcifion which is outward in the shew, but bee is a Tew which isone within, and the Circumcifion is of the heart nov in the letter, whole praise is not of men, but of God, Due man biscerneth ands ther by his babit, GDD by his heart.

Che Brhe, faith Origen, mag

it pitched without onelying, bur within and without. The hinge baughter, (faith the Pfalmift was glozious, was this glozie outward no, the was glostous within. The coat of Chaift was without feame: the conversation of Chailtians fhould be plaine and boneft without diffimulatie on : leaft their calling fuffer in-Dignitie amongft men.

Let baine boalters talke of profession so long as they will, and make religion as they boe. a mætetalk: buleffetherfbew beuotion to God, humble and charitable behautour towards menare they right Chailteans & no berile. When one ill affecteb was now about to be falunia bis fore fingers, acerrain 19hps Ation perceining by his countenance, his liver was corrupt : my friend (quoth hee) fiche to falue, what is amiffe withinger 8 36 the entiblishe bare fhall

it be faid xall sits froifcourferet noteall the fabouters, give them the prune, & . Tames faith, Sheve me thy faith by thy workes, I am

Orig. in Numb.

Minage 8

Pastes

22.00

Tames 1

Mat 22.12

mortall man and cannor fearch the heart. Hall thou faithelet me for it bythy actions of life. Is it a timely fatthe why, where life to there motion is : motion is the figne of a living body, and holy convertation of a liuing foule. It was fath indebe bato him that came to the marriage, amice, friend : but if we marke the fequell, it was in effect faib, Amice & non amice. friend in profellion, but nothing fo in action: in name, but not in nature, how camest thou in hither, not having a wedding garment?this webbing germent fatth & Auflen, is cha

Chry foft. opere in perfect. ho.22.

When you fa (faith Saint Chrysostome) the teams wither red, you may gelse therre is not found at the reservithen you to the actions of life but so so, is all well at the rate? Fre we not restent faith, the bud, the leafe, the Red of the faith, the bud, the leafe, the flower, the fruit, all in from the rat. The fire to long as it is fire, it bath heate: and faith fo long as trip faith, it bath affects. apperetore we mult take ber

that we beale not with our holy calling, as Ammon oth with Bauids fervants, when he disguised them, and cut their garments in the middelt. Let he not separate those whom God bath topned together, a god protestion, and a god connectation, god learning and god living. I man, sath Syrach, may be knowned by his sob, and one that hath understanding may be perceived by his gestive: nay, a mans garment, and therefore much more his life, descrates what he is.

9 Loke we into the living of the former Christians, whose remembrance we honour in our bery choughts, and whose vertices we cannot but admire, if we read how they spene cheir time, we shall since that their whole course was a construall exercise of cheir pietie; they were sull in promise, they need no other fuents but their ways they were just in promise, they need no other success but their ways they were moderate in Deer, plaine in active, knoping a vecetum in all their action. They bit not only with Simeon set Christians.

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2 Sam.10

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with their eyes, but also take him by in their hands, and carry im about in their lines: we are for the most Christians in thew. they were Chailtians inded: we outwardly profess somewhat, but there is a heart within meaneth nothing leffe:they inward: ly and outwardly were the fame. bee faid well that fath it, they ere happy in respect of ba, who received with humilitieone buis forme faith: byon this foundati on they bid build gold and precious Cones, that is, actions of god life: we are fill hampering and hammering about the berp foundation, and neuer fettle our felues to work, not as hirelings for a remard, nor as feruants for feare, but as children for loue, the

Tert Apol.

harbest censure of their greatest abversaries, saith, that excepting they would not sacrifice but to their Idals, their holiness was such, as it made their bery personates to kand amaged at them, and to cry out, what a miserie

mifery is this, that we are more weary of toamenting, then thefe men are of enduring tozments? Map, it mabe the greateft Em perours themiclues to feare Iohn Bapuit, because he was a holy man, and one that feared marchen morrer Cand

Saint Bafil affirmeth, that De quad, the bery beholding of their cons Martyr, Cancie in fuffering, mabe many heathen men fuffer with them. The benont life of a proze cantine Christian woman (as So. Sozomen zomene writeth) made a sting lib.7. and all his familie embrace the faith of Johns Cha G. And Eu- Eufeb.lib. febius theweeh that Maximinius the Emperour could not but wonder, to fe how febulous they were in boing and, when their berp enemies were euen confumed with miferie, they twice from their owne fulle: nance, and fmall ftere thep bab. to reliene them; they burged their beab, and neuer cealed to follow them with the worker of charitie. They were fo religis

9.cap.8.

Dan. 3.

ous, fobumble, fo tuft, fo cha= ritable, an they made great Ty: rants to give out Coices with Nabucodonozor, that none fold woalhip any other God, but the God of the Chailtiany . Iulian the Apostata writing to Arsatius Biftop of Cappabocts, fatb: Christiana religio propter Christianorum erga omnes cumuluis religionis mortales beneficentiam propagara eft: This fame Meligion which they call Chaistian, is ippead farre and wibe, by reafon of the great beneficence of thole me they call Chailtians . bets to all mortall men of what religion foeuer. Whence we fo that the greatest enemie of the faith of Chailt could not but acknowledge the Unceritie offormer Chaiftians.

Dercifull Lord, to compare our coldnelle with their fernent deuotion, our negligence with their industrie, our faint loue with their burning charitie, wet that finde fuch obs, as we may forrow to fee our owne defeats in this cale. Calling to minde the

learning

learning of the ancient frathers, we may thinke they bid nothing but read: faing their worker, that they bid nothing but write: confloring their benotion, that they bid nothing but page.

10 Dow was God gloziffel in thefer and how is God glosts in theirs amount we truely ferne me Co this end Chaile witteb his Disciples, that their tight flouid firme before mentand D. Peter ephoristhichat by our god worker was glorifle God in the of billiation fin elled, that we honour Chail by or Rian behandour. Which behands the will of God, which will is that we have Stabilitatem in fide, modeltiam in verbis, in lactis iuflitiam, in operibus mifericordiam, in moribus disciplinam, cum fratribus pacem,&c. Seesfaltnelle in faith, Bobeftte in worden, byrightneffe in action, in workes mercy, in manners biscipline, and prace towards our brethren. Dugbt not our bpatgbineffe to be inwardly, because onto Gob; outwardly,

e

theten

Mat. 5.16.

1 Pet.3.1

Cyprian in

who

who are now in that celeffiair fociette of Angels, and there behold the prefence of God hims felfe, but the pure in beart, and Mat. 5.8. thole who formtimes lived godly in the world ? Cocalt our epes bownward i to whom is that wofull bungeon of barknelle fo often benounced, but bato bifs folute and lofe feruants, who neuerthinke of their Muifters returne, and the account which will one day be required at their hander The felicitemen boe mell distinguish of a double punish ment, the one Damni, and the other Senlus: The one of loffe and the other of feling: of lolle, when they tole for ever in glory him, whom they would not receins to often offering himfelfe bato them for a time: of feeling, they would not endure the paine of a little repentance, and theres fore that! fuffer the punithment ofeternall paine, and the

13 Df all figures (fagthe ubematicians)a circle is the well absolute, because the beginning and end concur in one :

to

fè

fuch is our holy conversation, which comes from God by grace and ends in God by the workes of grace: all our actions are from him, as the beames from the Hower, as the sparkes from the stower, as the sparkes from the street, as the sparkes from the street, as the sparkes from the sparkes, the slowers by the smell, the sire by the sparkles from thence proceeding. God is seine in his creatures, admired in his works, but most glorises in his fernants the somes of men.

Mat.22,20

and know there is in man formwhat more then man, Christ said buts the Phariscs, when the herodians shewed him a tribute penny. Whose Image or superscription is this? when we sind in our felness a most binine and beautily resemblance, whose Image is this? methinds we cannot but reply, assure thinks we cannot but reply, assure this our beautily Casars, and therefore give we but o him the homage of our hearts, a if we have a thousand hearts, let by pay them all in cribute. The Ingets of heaven

imbe for bs, Jeius Chieft hims felfe, the Lord of Ingelsexpecies bs, whom he hath chofen to be hepres of glore, should we follow the world, then may we fear the punishment of the world, subat is it to gain a farme, with him who would got to fe his farme, and take heaven' what is it to be marreed to the momentance pleasures of a simple life, and for ever and ever to be begoted from Christ?

Chere are in the holy Speria ture promifes laid bowne of a happy Rate to come, it may be well applyed, which was mile applied in the treall of the boly an lob, Wee doe not lerue God for nothing. 3s fure God, the right cous thall receine a reward. We know that man is immortall, and that his hap: pineffets not here, though that ert which wet fet (fatth Phile the learned Jew bemortalism perily for a time, yet two time to come, when it hall be railed, and there is a part in man olch abides for curt.

Luk.14.18

Philodo fabrica mundi

13 Chilbren when thepare poung loue their Aurles moze then their true and naturall mos thers : but comming to riper pears they then love where they chiefly ought: wer are a while abbitted to the mould, and lofe our felnes in the lone therof, but opon mature tubnement, wee for that Goo onely fronto haue our loue, and buttes of loue. It is the manner of fome Pations (faith one) for the inferiour firit to fature the fuperiour, and it to the custome againe of other Countries, as a figne of benedit ction, going botoneward, for the Superiour first to fainte the inferiour. This cuftome almightie Son himfelte obserueth with men : fire, he fatutes be be bis benefits, and then we lature bim be our obedience: firit beloueth by as a father, then wee honour him as children. Should we with the fed Dawke forget our or being full with Gods maderacy bestigation be then benefity, like the 190 mine be then most removed from the Sunne from whence comes at her light,

A sline *Fabrica* starner.

and

and then by her impolition of earthly beffres, become barbe ! path Chaill bone fo much for bs, and fould we feme to be caried away into the land where all things are forgotten? Stthat preadfull day of dome the greabeint Cyprian , that Dathan will buting in against carries men is, the neglect of their butie full feruing the Lord Telus when he hall fay, Deternall Judge, for thefe, I meuer ben fited them, I never endured laand get haue they followeb mer I no famer tempteb them to es mill, but they obeyed methou ca-mell from heaven, a endured to many chings in the world to winne them, and yet they never followed the, thou bid thed the most precious bloub to faut them, and get they would never werthip the : hitherto B. Cy-

14 Bow can we then omit the erformance of our. Chailtian dutie & should it be late of he

What he

but would cather have his workes tellife of him, then

that

Bed in Lu.

Chap.z.

Tob. 28, 22

Mat. 15.11

Lui 2.43.

Cybridge de

Luk.7. 22.

that he would tellife of him. feate.

Chailt Came from beauen to poe bis fathers will on earth. and wer here on earth doe his mil, who is afcended by into heaven : powhom was that apalrebebut buto Chelliang this is the will of God euch your holineffe.

Co comprehend many Bcc.23,2 things with the circle of a Chopt cascinflon, the fumme of all is. There is nothing more france hento ferne God. When Palis oras beard a bicious fellow firme his had rather frent his ime in wanton company, then monalt thefe fower Whiteron diers in meritatie, fait he, fe a nime had rather be tumbling uch a nive alsewiald in the ties of halocop of all.

Chere is no peace comparable to that which is wont to accompann Chailtian comperfation ? Te is late of the Dioleorides, menliuing farre remote, pet profas lag Chailtian Beligion, that dwelling in the midl of the lea,

PAL:4.:

they live with fuch quiet and cantent in their estate, or without any bestre of sinking super-stuitte. Who shall ascend (sith the Brophes) vinto the hill of the Lord but even he wat hath pure hands, and hath not listed up his minde to vanitie, her shall receive a blefing from the Lord, and righteous nelle from the God of his saluation.

Partire hath taught the Bome big, a finall worms, proutding before for her end, arth, so rainde her felfs all in fills, and then be counting tablet and dringed in hope of a dring thing, he disthte. Grace head do in the fame cautie, firll, clothing our felius, with that precious fills of Chill his merits, o then because white toy imposence and halfueffs of life, e last of all, with the tatugs of faith and hope, prepared a status to file to that homenty to pass of surequestalling sell.

Chat.

Chup. 3.

That the end of a Christian life is endlesse felicitie in the life to come.

the entre of man, o) mans kileite, which is his end, is not confilling is not confilling is not confilling is not confilling is not character it is to be fought about 10; this life, but paincipally in regard of a life to come. It here remains that the two attern a tittle info the confidenation of this end, as also of the meanice precedent buttons also of the meanice precedent buttons.

Infinit were it to he to how the Philosophers of oid, as men in a toinfers night, amfolf many frange and pulmotions wases, all runns and range they know me topicher : Infinite were it Tap) to fet bowne, how they spent all their life poaring in the parke, fif we refped the light of grace) in febing and fearthing out mans chiefelt end . Dome would have it to confil in oleafure, why if pleasure were many chiefe happines, then bealts wer happetf fenfual life were mans end: then to bit of enver by bis end . Dome would baite it to conttl in riches, in honour, pro-fpericte, and the like : is many chiefs happinede and end toers plated in their, then were man fe then a clob of careb, for ouffe of mindes because the end is ener betrerthen tholethingn which are tending butothe cub. Latt of all, to fumme by the to: tall of their diffractions if mone chiefelt amb condition in things mortall, then where becomes the feticitie of the foule, which is

a fubiliance immortall?

2 Co leque these men in the mase of their atoms fancies, and coming in the appe at an bucers tains marks, out Chailtian faith (bleded he Goddreacheth best

mount

mount higher, and to behold an other end, which cannot be worne out, and therefore to not lubied to feare : full of all bu inelle, and therefore is abte to latiffic our bestres to the fatt. Che Difference then betwerne hafe who remained in the foggy Cof Cappt, and them whom whath in mercy placed in the little Land of Golgen, is this : they to an bacertaine, but wet fure and certains end, they hope to Comewhat in thebr, we fome what indeto; they are about the delight of the fenfes wee in the perfect contentment of the loule, in lasing botothole iages white ther al our endenours bo toputs le runne, as buto the fole perts obofail our being, well is that Cate wherein nothing is want ting. Peter creeb out, (and we may all cry out with him) Do. mine, bonu est nobishic effe, Lors Mat. 17.4 it is god for bu to be here. Beif from from An, we are made is holinelle, our reward is ever

talling life. Let a Chailtian therefore but call to mind where to be in borne, and also whereof he is in possibilitie, het is borne or new borne to an enertaking inem borne es an enerlating theritance, he in in possibilitie

ota life immortall.

3 Pow man is never moss anente then when hee begins to conduct his end, which is relieve in heaten. Wherefore A Lerome faith, Christiano nihil felicius & premia respicias, nothing more happythen a Christian if theu take to the reward has shall receive: in the means while what should her but take order with bimfelfe, to bend all his actions to this ends ? Co be inpotentie, or the line, an fall be B convenient for the obtain ning of this reward.

Qui arat, arat in fpe, all out plowing tends to the hope of this harnell. Blenightie Gob bath placed the earth buder our free, whence we may gather, that earthly things hould be leaft changle upon the beart of a

Cor.8.10

i is of a triangular lighte. ministenus more sten the retathet is ously round. The Philolophers can ret bs,

Philolophers can tel ba, bout the flipers, lobers, bing is lubica to alteration. will you heare what the I postie fatth, map, will you beare what he have not able to say concerning the excellencie of abig end? Lyc hath not seen, earchath I Cor. 2.9 not heard heart cannot conceiut the things which God hath prepared for them that love him. The glosification of man is a flate inexplicable, and theretozete enster into it, were to wake into a horromielle lea : faith onele in the means whereby we can apparty, and if but the backer benthe glose of God palled

ge both not ger appeare faith 1 loh. 3.3 aint Iohn, what we that be et that bappy time hemit fiell appears, and then e Will be like broo bint: At that Mat. 13-43 y shall the instances the Sun in the kingdome of the Father. 3

meruatious faying of Chaill our Squiour, and in humane fense almost incredible, that the children of God hall hine, and become as cleare as the Sunner they hall not neede the light of the Sun, who shall themselves thine as the Sunne.

here wee are as the clouds, fome higher, some lower, all goe to and fro : there shall we be as fixed Stars in the firmament of glozy; here we are fighting with enemies, there we shall be triumphing without enemies; here struing to ouercome, there secure with bistozy; here in action, there in contemplation; here in the way, but there at the end of the way.

4. The end confidered, the means precedent buts this end remaineth to be observed. For the means, onely this, Religion is the way leading to a challian life, a Chailtan life is the gate, whereby were enter into the confines of this fanctuarie, a carefull confideration of our calling to the state of grace, is the poster

that keepes good metions in and alfo entil motions out 333 at the

Dow whereas we beffre the content of our will, naturally to be wel, and the exercise of our wit to have a certaine end. and this end to bee the particular rob, benefite, and welfare of all our beingeler be in the name of Bob, refolue boon the counfeit of the Dophet Teremie, to febe ler 16.6. the good way, and maike therest in, that we may finde well butos our foules when wee come to dwell in his Cabernattes and reft boomhis halp hiller dies ani

Man who is immortall, what thould be elfe tend buto but an immogtalt end 4 Let the Epis cure propofe to himfelfe ptens fore, the Itheifts plots and cal Riegin the appe, the Chailtian bath where to reft his Soute, knowing that theent of his being in the world, was to ferue God, and the end of feruing God is to entop endlelle jopes in the world to come. for it cannot be, that he for whom the world was made, but that his 7. cap.6. fhould

Lactantins de dinino bremie lib.

should have some further end, more excellent then the world, too the accomplishment of which hee never ceaseth butill he be there, as all naturall things tend buto the center, and when they are there, they would not be removed.

7 Dow whereas it ig not a watten law, but a law that is borne with bg, which we have not read, og beard, but bratune ag it were from the pappes and bugges of Pature her felfe, to feke a fate of happines, knowing both wherein this both con-Aft, as also the way of attaining the fame, boto can tue bus go fog: wart in that happie courfe, tenbing ag hath beine fhems ed unto a thatce happy ende ? In which course of a Chailtie an fife, faith Saint Bafil, there is a reward, a reward indebe. ह मी विकासमाय की दिएक्र αποδιεδιομένων, άλλα κατά To merchalage des: be it farre about the worke, and not according to the befert thereof, but

Bafil, in Pfal.114.

out the magnificence of gim that remerbeth the work ag in trush it is pet can it not but encourage be to goe forward in the perfor mance of the fame. 30hen fing Alphonius was perfwatet, as Rozies mention, not to attempt war for feare of imminent ban: ger : I feare not bauger, quoth he for who hath euer attained bictorie without abuenturing bangers ? Diffruft, and feare of difficultie both often billwabe be from the profecuting and purfuing of this reward, If all difficultie thould bifmay bs. then how thould we attaine our hoped end ? for who hath euer attained the fame end fince the foundations of the world, without labour and transite? Chaift himselfe went not by into glozy, but firft he fuffered paine.

One being al ked whether he would eather be Socrates of Crasis; the one an industrious and painfull Philosopher, the other a man flowing in all abundance: auswered, that for this life he would be Crasis, but for

the

the life to come Socrates, thereby thewing that here rich men are happie, but hereafter gwd men are happy, now of the two furture happinelle is the better.

6 Brallthis it bath bene proued how bellrabte a thing it is buto mans to attaine his mis thebent, for the attaining twhere of bem fra ply himicife wholy hereunto:neither marthe Chit Gian man of all other, thinke hunfelfe erenipted in this cafe. When Christ cured the blinde man in the Golvelt, bis leaft touching, nay his word onely was fufficient to baue reftoren him his fight, ret to thew how he required in duffrie the blinde men must goe and wash at the Dote of Siloams Pen, it is obferued by the learned; that our Sautoz foz the moft part neuer cured any man, but he Araight eniorned tim fome butie : asto the Leaners, Gothere your felnes withe Priest to mother, Gine God praife : to a third, Sinne no more &c.

In the fearen and twentith

Ioh.9.11.

the Actes, Saint Paulthe 3: noffle had received it by a prine biffon that none with him on the hip fould periff : what then. moft alt be fecure and witfully caft themfelues into the fent 420. that mere to baue tempted their Dieferner, but when the cafe for requireth, enerp one m. & ente= nour him'elles to b'e the miane ordained to faue his tife. Sme faite in this mortall life with contrary winds fometime there is a tempell, and anone commerh a calme the one is ready to make bs boubt of God by impatience. the other to forget him by fecus ritie. Cherefoze foure principall bertues we muft euer erereife! in this paffage, The love of Godil the hate of finne, the hope of mers cy, and the feare of justice, which thall ever guibe be in a right Cheiftian courfe buto our gub, all the way meditating, that God in an Peran fea of infinit ambnelle, and that by this hee fiell created the world; by thes. bellitt gurbechit;by this befute tereth many inmries offered bute

Act.27.4

a mol facred name, b thin he caufeth the Sunne to to been the gub and cuill, by this be maketh the raine to come downe boon the tuft a finners. bethis he bath ordained man formany meanes and belps to come bute bim: and taft of all, by this be would not be alone in a Bate of high excellencie; but bath bouchfafed bis creatures, Men and Angels, to be partakars with him, and in a manner cons forts of his clory. Coufd leuer man fo mach befire his owne amb, as he is now brought buto by the gwonelle of his Gob! Do meruaile though Sathan Doe fo much enuie this happinelle of man, from which by pribe be is miferably fallen. O the benth of the wiledome of the riches of the mercy of God !

7 ADhais able fufficientlyto expelle the great bianitie of our Christian calling the end wherof in fa torfull ? Bil the labour of a religious life, is no way comparable buto the excellencie bereof, our falling, our varing (the chiefe matter wet are to attend) our feruing of God is the belt time beltowed of all other : those things which are topfull when they come, doecomfort ba before they come. faith faith. there is a great and coffly banquet prepared : hope faith, this banquet is prepared for me. Chings of the world are fublent to mutabilitie,ftrife, Difcozd, enuie, but the time will come when the there that! no moze feare the wolfe: the glozification of man in the life to come, is fuch as he that cry out with Danid, Lord what 2 Sam.7.18 am I, that thou half brought me to this?

8 Cell me now (faithfull Christian if there be any fate or condition in the world come parable to a Chaidian life pal= fed ouer in the exercises of deuotion and pietie, fring the enb thereof is such as it is ? what happinelle bo they tole that neglet lo great a price propofed bus to them, for the baine pleafures and fenfual delights of a finfull life? It is faid of one Lyfimachus,

that

Chap.z.

who being in battle agat.ift the Septhians, onelp for the fatiffging of his appetite, and procuring a little liquoz to flar his third, gaue himfelfe ouer into bis enemies bands : when he was now leading away captine to perpetuall milerie, he then beganne to acknowledge in thefe words his owne folly: D (faith he) for how tittle pleafure, what libertie, what felicitie haue 3 toll ? læing his Countrymen returne home with top, and himfelfe hated along by his enemies to remoine in mitferp.

Chat men would conffper Lyfimachiushis cale, and not tofe their eternall libertie for fome momentany & fabing belights: what a wofutl cafe will it be to le themfelues leading to that rufull feruitube, and to behold the fertiants of God going in triumphant manner to retopce, and live with him in gloste ? Wherefore leaning all allure-Phil.3.14 ments, letthem goe forward to the price of the high calling in Chaift Jefug knowing that the triall

triall of their fath (as Saint Peter faith) is much more precious then gold that perisheth, though it be tryed with fire, that it may be found to their praise and honour; and glory of God at the appearing of Iclus Christ, whom they have not feene, and yet loue him, in whom now (though they fee himnot;) yet doe they beleeve and reioyce with loy vafpeakable and faith, even the faluation of their foules. The mother of Lemuel erboateb her fonne, not to be won with the banities of the world, for why he was a man of worth: we are if weath, who are referued to fo happy an end. When the people were in captinitie at Babrion, they ever made their mapers towards Terufalem . whicher they bib hope one bay to return? Josush fath, I and my house will serve the Lord.

That there is an estate and condition of felicitie in the life to come, none will beny, buleste he benie God, that this estate and condition is the pearle for which

1 Pet. 1.7

Prou. 31.

Tof.14.13.

Chap. 4.

That the best meane of direction to attaine this endlesse felicitie, is to follow the example of Christ our Saujour, who was not onely a facrifice for fin, but also a most perfect patterne for imitation.



Brift the Mellias and Daniour of the world, as he became Bediatour betweine God and man: fo was

he Riandewwos, or a partaker of both, for the reconciliation of both : otherwise mercifull Lozd, what had become of ba finners : Is he was God, the obiet of our faith; ag man, an infruction of life. Is be gaue bimfelfe buto the father a fa= crifice, by whom we were redus med, to bid he exhibit himfelfe buto all belieuers an example of hotimete of whom he will be

fallowed : fo he pleafed God bo his facrifice, and bound man in buty by his example. Therefore was he the fumme of the wain and Bofpell, the Law teaching be what to boe, the Bofpel whit to beidue:foin Chift, both belouing and botng concurre in one. The scope of the Law was the audiding of finne: and of the Bofnellia fatiftaction for finne: the law Ditues be to grace, and grace enableth by to pleade in Christ a fatifiaction of the land Che Law faith, be that anneth thatt ope: the Gofpell faith, if we finne, we have an Ibuocate with the father, and a god abuocate both often helpe a bab caule.

To their in the first place that he was a satisfaction for some, it is an artome, so generally received on all parts, as all in a manner topne hands in this, Sanguis sess. The bloud of selus clenseth visitionall our sins. This is a fure contession of faith, byon which we stay as the house byon the foundation: Adam eate

1 loh.1.14

the Ipple, Chuft paid the price: the foundation we know is arft laid, betaufe all flares boon the foundation.

The woman in the Apocalpus Canitring the Church, he was clothed with the Sunne: this clothing wasthe righteousnesse of the Sonne of Bod. Dur righteoufnelle (faith Saint Auften) where is ut Iris hisrigh= teoufnelle that mult be be amb: Sufficitad iuftitiam (fatth Saint Bernard) folum habere propitium qui foli peccaui : It fufficeth for my tultice onely, to have bim teconciled, again & whom onely ? baue Unned : pea fatth Saint Ierome, when we confesse our finnes which we cannot but bo. when we remember them : our righteoufnelle confifeth not in merit but in mercy. Men may argue and toffe matters to and tro, speaking this or that of me= rit, but come to the touch, open the closet of the confetence, and aske what is deferued; then the cafe is aftered . The learned in the Schwles may debate the

Aur de ciuit Dei lib 19 27.

Bern.epift HO.

Lerom, in dial.cont. Pelar.

queltion

Th. Adue Gen lib. 1 .

cap. 44.

Card Bellar lib. e. de infl.cap.1.

queffion, pro et contra, but come to there benotions and there me finde all meriting afcribed onely buto mercy. Afke what may be bone of others, happily one thing may be auniwered : but afke in amb earnest what they think of themfelues, they will tell be of another.

Dne of the greatel Clarks that this age bath bab in matter of controperde, when be hab long bifcourfed of the controuers fle of juftification, and therein left no Rone bnturned, towards the folding by of all, bath thele wordes: Tutius eft obliuifci meritorum, & in folam Dei misericordiam respicere. It is more fate to forget merits, and to loke onely unto the mercy of God. So when men have wearted them: felues in matters of boubt, they find (D boly Chatt) that the only merits mult fand them in fread, comming for a bleffing we muft haue our elbeft brothers garments, Iacob hab.

2 Co procede then, and to hew, that as Christ was

facrifica

celificates flume, so also an echinople oblinings ter by conflore elements the more designate we crace him as the fleps of this his most hose ly life, the more we there our selection become true Christians. The chiefest pitch of our persection, is to have some resemblance of his holymester his was without slume, and the lesse was commit since, the more do we resemble him, It has of the Apolita Rome sobe to have a rependent of the Apolita ship and the beginning the name of the commentation of the comme

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1-10 12 10

ey Cy

tin tin I In farmer ages, when Its mighty God manuscreamine for the beight of his Africans, her neuer acquired armany beap, that he Hauld initiate opfallow him; (for haw rould a weake creature any was imitate him, twho was higher than the headens, as the Apallic speaketh) then men had onely a law, which did bind them to conform his will to Gods will, to will glove nothing but that which God

Heb.7.26.

milled and required. Heremight wan fag. Lord speepling the Naw, how might I learne to be however, when thou art high, rich, and all gloxious! This complaint instate that, for God in another forme, and receive (Duan) at example for the confident.

Agains, the perfection of the expecture is so be injected to his Courses, and as much his may be, to become the time to be in a may be, to become the time carryet the House arrest the House arr

g. Sub now to traine a little quet the lahote tite of the Su

of Gov. for we ever icion therein (foth oucitie is able to e wer thatt finde it a febe Brudion, a perfect tuli perfect discipline, no wie beboth fück a b loue; of humiliste, of p civalistie, e in a word tues. ADbere la there vome, but in the Christine forth ordion of Chail its But in the merch tometer have to the Chief the was made walken in the fore river has preached his preached most estential mozars. O Acred Base, h bliffe and hels bane, lyin manger at Bethlehem, vp in a meane holtage what else tio bie teact this then contempt or his extre or PER of cruent Flerod

pe bence learne, but partent fut ferting of perfecution ? by his fa-Uing in the wilderneile, aufteritie of life, by bis conflict with Cempter, how to withland temptation? behold we his cantumelies offered of the Jewes, catting him a Blalphemer, a friend of Bublicaus, a leducer of the people: what a leffon haue we here of vatience ? let by for his labours and travailes in the world this tourneying from Citieto Citie, how he teacheth in the day and is al the night playing:his chaftitle, whale birgine mother braught forth Challitie tr feite: his loue, who euer more charitable then bee, who in the panes of heath, prayed for his deelecutorice his obedience, was there euer greater i as an inno-cent Lambe he became obebtent buto benth, even buto the death of the Croffe. Pea, faith Daint Bernard maliun perdere vita, quam perdere obedienriam, he chois ra

I Mow then, by his naked

his gall and binegar, how to belight be, by his wounds and piercings how to pamper bu. we speake of the world of world: ly things, who less respects them then hie i Je mie confibe e care of beauentysthicher ten ped all big care. If almes, where was there ever fuch an Rimeynambeard of that ganel body and bloud to refresh the bunger dit bountifulnelle, 198radife it felle was granted buto a Anfall futer at the bery first motion. 30 hat cana Christian heart deffre, which is not found with spirituall belight in the life of Chailt & what bertie can be with but there be that! for a tinele image chereof ? in flat ben , rod

Chaift was the erethat was without mont, the white with out flaine, be was the Lambe without fpor or blemift. The Drophets fiel his innocencie before he comes, and being come, the Cuangetiffs approue the femeithe Chamietes of heathen men are not Mene, the Momains Megister makes report af Leine;

F2

AT INCE

which

Lentulus ad

alled of the Nations. fruth, aman goodly er the colour of the rip and divided at the chin, his eyes gray, various, and cleare : her is in rebuking feuere, in instructing los uing and amiable, meny with gra-uitie; he formetimes wepe, but was neuer feeme to laugh : un callec fober, and full of enderstanding fparing and modelt. Thus as ancient records hath laib it bown, both him according to that of the Pfetintit, Goodly to fee to, aboue all the founce of men. Dutwarbly, his gracefull behaniour was fuch, while his the world, that the ration, ration, get his extremall feature compared with his inwerb graces, the externall was fame inferious to that histon exceltency of l

by (4) mercy. Danks man better on and const for mileborn ober shewall the men of by the bead Chaift out meakers: inhere piety of Brochyshe fi ham, the pattence of lob bitation of IGack, the cl loseph, the maken the scale of Phinces neg of Samuel, the of Toby, the Dene

lachie

lachie, the Summe of ciglisouts Mal. 4. nes, the Angelt, Jefte, whie Mat. 1. at. that fauches people from their

7 There was none of those bearitubes, lath Saint Auften, Augin fer. of which our Sautour Cpake itt in ment. (Mathew the fift and field) where of his was not only a reacher. but allo a perfect and full ohleruer, for Chaift euermoze lineb as

he raught.

the ethorieth to be pure infetter, who become from being equal with Wes farre to wer then the angely, yea, afcerne of men, as the Brophe speaks diverbotten to metres, who more metres but be, who was a speak, not opening his mouth veture the librarers his experient a mounting, who hard mourned as he housened, who til the days of his flely, but offset of prayers sland supplientions, third frong crying land teares y no him that was able to thus him the little house to hunger and third after righteoutnes, who could hunger and

eshirft more, then he who gave his life for the righteouthes of many the exhores to fulfer perfecution, who ever fulfered more as with more patience then did the fame of God? Lake of all, he raughs his differples, to leave at for the law of him, but he first last, at for their law, when he lets his language, and throne in acceptance.

It is faid at Cafer, that in his greatest attempts, his bied neathest wand of authority. Ite, need was, hus after a stone longing was faciable manner he reach there say but his foulbieds, have a fair the bis get. It was need your in Christ before all other, he ment but lab the war being bis after his war being bis Existential bis Existentials and arthulasticants attended and arthulasticants at condition, subschool was been subschool with patiency the man with patiency the man for being and

g There were in Care con-

Hob, ya. 20

dar red

taine Gelbucatien Pulgfin, tine flethe caties Pulgitz; taliere oung men exercifes them folnes i wealthing : in thefe toere fer in wealtling : in it by Catues of few champions, that the athat the young that flouid impatte eis ayes byon them bpon many excellent che but Chaift is indeabof al. from e conflict to come to abaly commer factor for holy commerfactor, what better example could ener have bene given sithen the ep emple of Chitle? those could our pride be better fuppiell; then by his huntitite i que atfolieblence better lestenen then by his micha-nes, our baniets better eppellabora, our taipa ice better qualifies then by mil trates? unjere hang wei lagety Graint Bernard, arres traffica but in him mersy, trata fantante but in his confrancist mans onto be, faith the Spotte infolone and rightcoulines, and fandification, and redemption. Wilcome by informating by rightronines.

1, Cor. 11

3

Ang. epi. 111. ad Iulianum righteonings, by ablotuing be from our this, landtheation, by glining be of his injuit, redemption, by purchaling be life by his beath.

That we should not love gots (faith & Austen) Chaist taught be to contemme gifts offered; that we should not feare bunger, be fasted; that we should not be frust nahednesse, he sound his Disciples divers change of ratment; that we should not be dismayed at tribulations, he endured tribulation schat we should not seare beath, he himselfe beed.

10 Before all thefe things, faith the same of ather, and so, our better instruction in all, as he saught ten by his more, so was her our foreumer by his more, before the way which leadeth but life; yea, and is gone better by in the may the laseph, to proute so, his brethren and at

In the minne time, if we taltow his Beys, to farre forth as we may, if his way be our way, his toyes that he our toyes.

Pin

blue we have the guide our tourney, the prince of our light, the authour of our health, Quod eft Christus (faith one) erimus Christiani, fi Christian fuermus lequuti :that which Chaff in, wie Chaiftians fait be, if we follow Chaift : wheretore, D Lord, (faith Saint Auften) grant I map be thine in loue and imitation, as I am thine byere: ation and condition.

Sureit in that his tife is the fure way, by which we may walke, the bane whereby was mult enter, entering at the talt bate out beffred end, this end is. to follow the Lambe whither for- Apoc. 14:4 ner he goeth: and theretoge here to follow time to but to begin to so that in earth for a time, wi wie thall voe herrafter in molt topfull mamier with that bleffed tompany of hatnes and Ingels for ever about in hennen

ctes faith, I and blacke, but mer-tialle not, the Sume hath mabe me fo, the Sun, but what Durid the Bun of righteonfnelle. Ino

Cant 1.5.

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E6. 13. 11

some could that he is \$25, his lands and requested in the mooth his repractice and full ring make him facts which a farrowski is but you was sounded in facts also also transpection and broken for our insquittee the chaffismune of our poken had last broad him, in our fufficients

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fetle the Borenty of his femante then the into a dood and bigging Sob, in the other has beholde

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Chap. 5.

That this example or patterne of perfection should stand before the eyes of our minde for our better direction in all our wayes.

the (kitfull Pilot, as he often calls his eye to the stars and Planets as bone, so is his yarn wifeen the tense beneath. The Chistian man between consemplation and action, faith and god workes, both the like by faith he limes by to Charles belief, by god workes he practifely the bertues of his humanist; in the one he workips him as God, in the other he beholds him as the most ablatus pattern for instarton, that ever wastern to instarton, that ever wastern

a ADip, but is tryallible for earth a alies, any way to come nesching the whom the fulnetie of the Bodhead Divelrioz ig no perfection butmitables di nence withour a will s oil father, when rgine, let by be ap Mary eltains hears, les by haus at the leaft a voicen heart. We know there is no water without lane mud, no come to cleane but it hath fome wave, the cleared fire hath his finosite, and write o carry about thele bodies of lin, we are Adams children: Ehis notwithCanding, it is the part of every god Chaftian man, to far as Licob, Przeedat Dominus, ego paulatim fequar. Let my Lord goe before, I will fortly follow after, no I may: or with the boty man lob, Veftigia eius fecutus eft lob.23, 11 pesmens, Me for hath followed his forthers.

Judebe we follow Chill at Luk. 22. 14 Peter followed him, alonge, a far

\$13 and

Gen. 3 3. 14

Alabar S

or as that tender Infant bil reservation and the second ill. I cap of cold to the childe are but finall warts to the louing facher. First, God inter fanourable buon Chill, eten boon thole inho are topned with Chill.

peciall argument so perfuade his Diferples to himilirie and lour, Dedi vobis exemplum. I have gluen pou an example. D. Pater speaking of his suffering

Intth,

Luk. 21. 2

Aug. fer. d

Joh. 23.25

fatth; Chriftsuffered leaving von 2.Per.3.22 example . Them the Spatte mouth hour the Cubelland to orgine you one another as Christegate you. About Iohn level organe the matere planner, He

that enery of Challen actions Ambrole tatle, that the men of the tropic would be bell indube, and learne to bollo Charl in lowlines of minba his example who is gone before by to bequen. Therefore Grego rie, among & other high and beauenly ender, Filius Dei (faith he) formam infirmmatis noftræfitis cepit, ad hoe contumeliarum ludi

Eph.4-33

I. lok

Chap. (.)

Ecclefof-

E.p.dqS Ifa li.10.

13.

bria, illusionum opprobria, passionum tormenta tolerauit, vt doceret Deushominem : The Soune of Govenhe the forme of our infirmitte, bare the leoftes of con-timelies, the reproches of irri-fion, the torments of fullering. that fo Gob might teach man. Co chts Ifidore abbeth, Chill ufcindes unto the Crofft, Derb, and role agains the third day from the Dead, to leane by a Dous ble example of fuffering and ris Ang againe: of luffering, to conforme our patience : of riling to Grunteg of our Fatth, we ought to call off all improvments to come bitto him, of whom we may fay with the people of all time: 2. Chro.20 Cum ignoramus quid agere debemus hoc folum refidut habemus, vt oculos noftros dirigamus ad te: when we know not what to bo, D Sonne of Gob, this onely is left buto be, to lift by our eyes buto the.

for toolldly pleafures, those of the bell fort, if they are honelt, yet they perith : if other-

wife.

wife, we perift; onely to fottom Chaift is mans chiefelt amb. Abimelech the fonne of Ierubaal. in the ninth of Iudges, goeth to the men of Sechem and thus fee keth tanerfwade them. I am of your kindred, of your bone, and ludg. fielh the men of Sechem aufines reb, our hearts are moved to follow Abimelech, he is our brother: me haue fommhat mozetom by then thefe men had if w membred our felnes well, and therefore may more truly fap, we wil follow the Lord Ichis be is our Saujour.

The Eagle to learne ber Deu. 22.11 roung ones to fire, both oftenteach them to raile by thems felues by little and little, and fo at last to be able to take their flight and be gone. What bo all the precepts and examples of Christ our Sautour, but boner quer by, that we should learne to lift by our felues from earthly affections, e in time afcend wh ther he afcended, that is. beaven?

Muz.de vis. Christiana.

The feruant will follow bie mafter, the foulbier bis cantain. the waturall chilb befreth nos thing most then to manifelt the berenen of his father. In her worthy to beare the name or Chitt fatti Daint Auften, who both no was endeadout the time tation of Christen actions! In that we believe in him, we ac-anowledge him our God, futhat we bo that which Chaff bid, as man, we bo that which Christie an men fonlb bo.

The holy Deriptutes were not therefore given be, that we foutbrane them in bolles, or onelprent of secule them, and fo nomoze, but the following boof at that doe his commandements, and keepe the worder of thele teffimonics a Better is it with the Lacebemontang to bor well, then with the Athenians to freake well, or only know what belongs to well being:

7 Chailt bath bone his part, and conformed hindelfe to bu, our part remaines to conforme

our fetus bato him. In the way of tife, whom may we more fafety follow, then the way it felfet Let me laine minde be in you, phil 2. fately the Bootte, that was in Chrift :the fame, that is, in bum= blenes of mino a refemblance of the fame.

ODhence is it, that we are fo fon caft bown with euers touch of couerfley, but ther we be not Deply confloer Chailt sconflans col whence to it, that we are la cally carried away with cutty hew of bantte, but in that we lightlepalle ouer Chiffes contencut of the world abbo. Fulgeneus, will not beinte bis cottage, when he fetth a Deni tour bespile his large and space ous buffoinger and who con-cennes not earthly things to get beauenty, when he fit a Confu of Bome bo the fame tyen much more, what Christian the mozit will place his wi belight byon a translibyte es when he fes the Son of peffe this life, onely feebing bu Fathers glozy in heaven-



Chap. 4- 96

8 Sure it is, that whereas our lines here are partip quideb by precents and partir birected by examples, then have tore fut ficient instruction in respect of both from the Son of God for the latter, to wit, examples by which we are led if we refned the generall course of men : for (me far a long way by precept, is by example foot and cafe) had we no precent in the world. the onely life of our Redmer were enough for our quibe and direction all the way.

The actuall observation of whole precepts and manners to wit those manners which he proposed buto man (for in his dittine morked wer will eduire him as (600) the oblernation of thele, I lay, is for their causes required at our hands: fire for that they are fruits of our rege neration: lecondarily, Collimo: ties of our love towards him: thirdly agress of our profession. feing of Chriff, wee are called Christians

Our Sautour reafoned with

the

the Jewes after this manner it you were the children of Abraham, Joh. 8. 29. then would you doe the worker of Abraham. In the centh of Saint leh. 10.14 lohn, he catteth himfelfe a fien beard, and toe are refemibled bis m fleepe, now although there's according to the Philosopher, be trap: pet laveth our Sautout, nat Anim. they will heare the voice of the thepheard and follow him a large

ro Amate, Debrillian foute. faiel Saine Auften awate and imitatethe fortleps ofthe Lord. he teachett the who is the way. the life and the truth : the way without erring, the crath withsout becoming the title mithout lading the way by eximple talle trach by promife, the tite by fee ward, nealed not the following offo gracious a Lord. How that thenegligent be one bay confoun ded the baluptions; to fiching ingions who ones thied in falls ingil and attack benetion of the proud in fring him egalted who refused earthippompe dehe conerous in behalving him Loro

氏のの氏がはいい

Aug de y ta, Christ.

of

98

of beauen and earth, who never followed the riches of the would. but now to live and raigne for euer & Mercifull Gob, what a Grange aght will this be buto them, how thall they be amaged in themlelues t how often will they with with fighes, they had welked in his waves Dionifius the elber, when be beard of the greatfolly committed by his fon. be cals him buto him, and reafong with him after this maner. Didft thou ever fee me doe as thou dock live as thou liveft? the fame map befaib to men who follow there owns fancies, bid per cust fee Chaift doe fo and fo.

Je in read the fore that he never goeth by the high way and heaten path, leaft he fough by found by his fleps, neither goeth he one directly, but now this way, now that, to confound the eggs of them that fiche him. He flames as the fore, traffic not the may of God but have by passages, which tead not the right way.

11 ADhen Mariners dee want

in

their course by, they take their marks, which is the surest way, from the heavens: in like manner, if we had not examples (as we have many to this effect) yet the surest mark to direct our ship by, is to looke to him whose habitation is in heaven, which will help by between Scylla and Charibdis, all the way but the port of Paradise.

Ame francin ned of a guide, for how thouse the blind walke, but lesse have a besper to lead him? the weake and feeble franc, butesse he have an assistant to stay him? the wandering come into the way, butesse him; we are conducted to direct him; we are

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is in so it it

blimbe, weake, wandering.

12 By that billon of Saint Iohn in the Apocalpple, where he law the foure beatls, and the four and twenty Civers falling down before him who fate byon the throne, and pouringout their brais, is unberlimbe the church a Christ the head of the Church (say the learned) and the bury of

Apo.5,8.

his members in following him. In that it is mentioned, They follow him, whither foeuer hee goeth.

Apo.14.4

fird, he is called the Lambe, and therefore they follow hincin humilitie : this we fee by their falling botone. State total at ad

Secondly, by moztification. for this Lambe was facrificed. and they give their bodies afacrifice to ferue bim. andoro (1 to

Chirale they follow him in loue, be in loue gave himfelfe top the revemption of finners, and then have their golben bials pouring out charitie bate men entroc wantegene entro

fourthip, they follow him in benotion : bet often prayed, and they offer fract obours and praper bute God. Gedeon faib buto all his tropes and come pante, quod me videtis facere, facite : Dur Gedeon faith the fame buto all beleuers, That which you fee mee doe, doe yee. They cannot goe amiffe, whole guibe is the war ther cannot erre, whole directour is the Couth, ther

Judg 7.17

they cannot periff, whoseprefer-

ner la Life. If the children of Ifrael of learne many things of the Egeptians, onely becaufe they owell among a them, ho w much more frouto the faithfull learne of Chailt, who is faid to Swell with them, and in them, whom to follow as whom to know is tife eternatt. antique and that the

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Toh.17-3-

through or offer confi Mon ut ration 262 nach name capiaity whereof thee Court CO CO CO tion of the Westner, O Christ, to but the most bear a Aper these, the meast the peak est viol aronal pladua are aits enroll and G3 of wood Chap. ceffe while that thinks our feluce haw to conceive them : in thefe, Cecama duali caur radio lin io

the gallage from the their

alogo, and here arme in a partice blish efficiency application for the state marite.

tale of a started

me to be learned in the life of Christ, was his humilitie.



E is faid of those who excell in the Brte of Glocutis on that they never finde telle to fpeak,

then when the matter is most copious whereof they should freake. Suich is the enumeration of thy Mertues, O holy Christ, which the moze we con-Oper them, the more we wonder at them, and the longer we la: bour how to expresse them, the leffe able we finde our felues how to conceive them : in thefe, of all other wee frand amaged at the bumilitie, who being God from enerlafting, wonibelt take thy passage from the throne of glozy, and here ariue in a balley of teares, wouldeft exile the felfe

thace

the and therete peares from this the Maieltie. Ind what moze ? wouldelt be borne man. Ind what more ? euen ag the meanel among men. Ind what more ? wouldelt be circumcifed Mat. 2.1. according to the Law, who wert aboue all law. Ind what more ? wouldeft become a feruant, and fo in fubiection. Ind what moze? wouldelt be as an offending fers uant and fo fuffer, albeit in the felfe farre from all offence. Inb what moze ? wonibelt fulfaine reproches, and obloquie in the world, And what more i woulbelt bubergoe beath: pea a molt ignominious beath, being the Bod of tite, the author of life, and life it felfe. Bere Saint Auften erpeth out, Quo descendit humilitas D Sonne of God, whither Didthe humilitie delcende If the owne tone diew the to this, it was the gwoneffe : if our loue, it was the gift.

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2 Adam transgrelled the Law of his maker and not only that, but Adam, and in Adam, all his pofferitie (for we have not finne

Luke. 2.21

Aug med

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loue, and bountie of the Sonne of God!

But to leane that which the Apolite faith, Chrift being Phil.2.7. equall with God he became like vato man, and (fin only excepted) was even as one of bei Co fe a little his effate and condition in the world : when he was borne, wher was the place of bis birth, but at Bethlebem a little Citie 23nd where dib the fhen: beards finde bim, butin a forte Cottage, whose feate was about the Cherubinat when he chofe Disciples, whom be be chose, but pose fifhermen it when he walked by and down, who were his affociates, but Bublicans and for the most part the com nion people? When her would tabe repail, wher was his table, but buyon the plaine ground? what were his bainties, but bread and fome few fiches? who were his quells, but a company of febre and hungry creatures? when he would take his rell | Mat. 8.24 where was his lobaina, but at the Gerne of a thip? was be not JE 4 content

Math. 2, 1

Luc. 2: 16.

Luc.5.10

Luc.15.1

acidio -Manh. 14.

19.

Chap.6. | 106 Learne toline. content to borrow a beaft to ribe on, a parlet to fup in, a fepuls cher to bbcuried in ? 4 Chou art Decemed D Tem. that expectelt in the promifed Meffias pompe and glozy of the world: toke ouer all the ancient Daophecies of him, and thou thalt finde it far ot berwife. The Blaimift will tell the, that he thall become a worm and no man. Efay.13-3-The 1920phet Efay, Who wil beleene our report? Hee is despised and rejected of men: Hee is a man Zach. 9.9. full of forrowes. Zacharie Behold the King commeth in meeke manner, and fo along : feare not Herod the loffe of thy Diabem, Fulg de this Sting is borne (faith Fulgentius) Non ve tibi succedat, sed Ax duch ye in eum mundus vniverlus credat, Pot to fuccebe the (thou art beceined, if thou thus thinks of bim.) but be was borne that all the world thould belieue on bim:) feare not him to become the fuccelloz, belieue in him, and be will be thy Sautour . De came not to poffelle the king: bome of others, but to give the

noffeffion

volleffion of his own Kingbome to all belieuers. De came not be armes to fubbue Rings, but be bying, to giue them all'a better kingbome for the time to come De fought not others gloze, with for our fakes forfmke his own he was hungry, and per he many: he was weary, and per refresheth all that are beaute! ben : he was bumbe and open not his mouth, and get was t Dirine spech of God himselfe; de was of manne separation a monett me pet tuge Lote Math. 28.

ningo Ita be tela Trop at latth, All him. It post he theweek t all that come affection bec bowne in plains Word became fieth. Tribe no other tellimonies to prolit his Deitie, per this were fulli-

1714

Pe1.12 Tohn.I.I. 18.

Ioh. 1.1.2 3.4.5.

18.

trent: Before Abraham was, I am. To whom all power in heaven and earth is given, this same is God, but this was given but this was given but this. Mat. 28.18.

Ioh. 1.1.

It all things were make be him, then was he the Creators for no creature is the maker of all things. Great is the mysteric of godlinesse, suth the Apolite, He was manifested in the slesh, instinct in the spurit sleepe of Angels, preached into the Gentiles, belee-

1.Tim.3.

ned on in the world, and received up into glory.

Perrit

Toh. z. r.;

. 8 :

ADhen his comining bid now approch, Zacharie was Aricken bumbe, his prophetied, as if the trophecies of old nom ceating, behold him who was the end of them all. John is more then a Bropher, the Brophets far, he shall come John fatth, Behold the Lambe of God, as if his is come. Behold him from his crable at Bethlebem, to his croste at Jerufalem, a introprocure humility, to great, so mighty as he was to become (to see to) in meane manner a pour pilgrim amone manner.

Luk. 1. 22

6 Mbere are they that feeke. and never ceafe leeking (for were not men happy if they could heen a meane in their muficht, which mould make better harmonie. both before God & man?) where are they, I fay, that never leave febing that Mountaine-like beight, or fupertozttte in the world ? let them remember the worldit felfe will haue an end. how great trow you, was the pude of mans heart, when God himtelfe muft be bumbleb to teach humilitie ? where is that grace that brings tow every bil. and makes plaine the roughett passages ? where is our time frent in the Schote of Chailt. Unce we tohe boon bein Baptilme the name of Christians. fæing we remember fo little our matters leffon, Discite ex me. learne of me to be humble and make: take by my poke, this poke it is a fwee yoke, for being taken by by humilities it rather beares then is borne. O Lord (faith Saint Auften bnte tits familiar friend) we profesie much

Luk . 2.5

Mat, 11.29.

We fer the Lord of glory bow lowly her was : when his Difciples were discourfing and

bebating the matter of fuverios ritte, he bringeth in amongst them a little childe, fetting bim

in the middelt of them, faring, Mat. 18.2. Vnlesse you become as little children, you are not meet for the kingdome of heaven: nav, which is moze, himfelfe is bowne at his Apolities fet, walking and wis ning them. What humility was this? But hence what would be have his Difciples learne ? Yee cal me maister and Lord, and ye say wel, for fo am I sif Lehen your Lord and maifter have washed your feet, yee also ought to wash one ano-

thers feete. For I have given you an example, that you should doe as I have done vnto you

Iohn.13.5

7 Cohaue feine bim whom the Ingels doe abore, whom the powers and principalities boe worthip, at whose bery name es uery bne both of things in bea= | Phil. 10. uen,in earth, & buber the earth, Doe bend and bowe to hane feine him I far knæling bown boon the earth, and boe feruice at the bery fet of his feruants, could not but haue bene a fight moft abmirable. If we afke the caufe, himfelfe hath told bas euen to teach be this bertue of buntilt tp:bp which bertue the Church. faith Saint Bernard, to founded: of which bertue Saint Auften thus fpeaketh: If you aske, what is the first step in the way of truth? I answere, Humilitie. If you aske, what is the fecond? I fay Humilitie If you aske what is the third? I anfwere the fame, Humilitie. These are as the fleps of begre in the Cemple, whereby web befrend to the knowledge of our fetues. and aftend to the knowledge of God and betaming

Cramples of Bumilitie we haue many : the poze Publican bamble

August.

Luc. 18.13 humbly confessing his sinnes, and striking his breast, as is his repentance came from his bery heart, found mercy. The Probigall Son humbleth himselfs.

Math. 8. 8.

repentance came from his bern beart, found mercy. The 1920bigall Son humbleth himfelte in his fathers aght, and is recetued ento fauo; with him. Che Centurion wag weuer moje which, then when he thought himfelfe mott bnwozthy. Che Bumilitie of the bleffed Wirgin, euera birgin;is knowne, (bleffed amongft women, to bebie mother; who was her Sautour) an Embaffabour comes bnto her from the tamg of heaven, with an high medage, Haile full of grace, how could not the mother of humilitie, (and pet a tenber Mirgin but with bufbfull countenance, be told that the was full of grace, and that the was to highly accepted of God! Dow bid modelt thamefallnelle change her colour, to often anher imagination barted; fall hims bly conceining other fellerhow did the at last acknowledge the gooneffe of God with all fub: miffion: Beholdthe hand-maid

Luc. 1.21.

duting.

of the Lord, with humble oberfance buto that God, which bab refrected and regarded, as the faith in ber Canticle, the hum blenes of his hand-maiden? Thus me fee how much bunilitie in all thefe bath pleased God.

8 Buttoproced: Chrift bes ing borne, it in faid buto the Shepheards which were fent to fe bim : Et hoc yobis fignum; and let this be a flane buto you. Pou hall finde the childe wanved in fwabling cloathes, and laib in a manger. In feking Chailt, hoc vebis lignum, pou thall finde bim in humilitie, he betmhe him to'a poze Cottage, that hee might teach be where we hould fome= times fe him: he was not boute in the house of his 19 arents, but in the way, to flew be that his king bom was not of this would. Et hoc vobis agnum, you thall finde him in bumilitie he became mete, that we might be made frong : pore, that we might be made rich : bile, that we might be made glozioug. The Some of man that we might be made

Luk. 2. 72

the

EG.66.2.

the formes of God. Et hoc vobis fignum, and this thall be a figne buto pou, pou fhall finde bim in humilitie. Super quem requiescie fpiritus mens? boon whom, faith Goe, both my fpirit reft,but bo on the humble ? to whom boe ? lake but buto thefe ? where bib the Doue light ? not buon the fwelling waters, but cront a branch of Ditue that hab laine betom. I thanke thee, O. Father, faith Chrift our Lozd, char thou haft hid thefe things from the wife and prudent, and haft opened them to babes and fucklings : tobat are thefe wife and paudent, but the proud in their ofone cies? Mbat are thefe Babes and fucklings. fatth &: Auften, but the humble & lowige Bumble Moles is made Exo.3. 1 3 a rater of Gobs people:humble Gedeon, the leaft in his familte, (as himselfe confessed) was by God made the greatelt gouers r. Sam. 15. nour. ADhen Saul was lowly in his owne etes, God exalted him, but when Saul forgot God, then when he (hould have remembre) bim, Saul forne comeg to ruine.

8 3mhat

Augast.de. verb. Dom. Iud. 6.1 5!

17.

8 Mbat artthou. D man, that lifttelt bu the felfe in mibe? know that pride cannot fit fo bigb, but bengeance can fit a: boue it, to pull it bowne. Wobe pribe farth & Bernard, cannot Dwell in the fameminde, which could not Dwel in the fame beas uen,and pridefallen from beas uen alcendg no more from whence it is fallen. Jenoro sila

Dib recordes make mention. that in Gaput there was found the pictur of Senacharib, of whofe pride the feriptare maketh men= tion, bauing by his victure this inferintion ? Learne by me to feare God: as if they mould them the caufe, and ouerthanin of Senacharibs patte, as thus, Senacharib fearet not Gob. ADe are mont of all other, to call proube menfoles, a not without caufe, for they often exalt themselves in their riches, in their bonoure. in their learning, and what not? Plutarch fageth, that one Chares a meane fellow, wared fo mout. and began to grow into fuch abs miration of himfetfe, because be

Bernar.in medit.

12m. 1.6

2.Reg.18

hab

Iam.4.6.

Lu.18.11

I. Cor. IO. 12.

habburt Cyrus in the hnee, that in the end through bery patoche became ftarke mab. The church Cortes makemention of Arrive Difeft in the Church of Alex andria, a man of a fharpe wifter that of bery value, be fell to oven and fegrefull berelle. Let it be remembred and written in the tables of our beart, God relifteh whence it is follen. the proud.

10 The groze Direct the Sunne is over by, the leffer is our that Dow: the more Wood grace is ouer be, and in be, the leffer te our habow of pripe and felfelone. Dab we Chailtinhares to confider the humility of our Bedemer and how farre be was from our baughty e difoainfall ned flug dinom it, mouth pull down our phartfaicelt humors, I am notas this man, and make by to remember our felues, remem brint that of theholp Choft, Hee that flands, let him take heedeleaft be fall.

The foulets faibe to haue fenfes in fome manner an the body bath, intleas of frema it

hath faith: instead of hearing, obedience: of smelling, hope t of tasting, charity: and sail of all, in state of ail other most necessary, to this fading life farleth. The Mole is faid to line without taking, the fire without hearing, the Cametion without tailing, the shell-sish without finelling, but without fælling nothing sens state existed: The same may be considered of the grace of huntility, in the life of grace.

Well faith Saint Beinard. Qui das gratiam humilibus, da vi fim humilis. Thou that ginest grace to the humble, grant me to be humble.

The mother of Zebedes childzen comes buts our Danis our, as a futer for her Donnes, that the might have supertority and sit wert him in his Kingbome: she, as pet nor fully illuminated, thoughe that Chill should beare a state in the world, sit as a king in princely authority, and therefore would take her time, and lay for promotion, that

Mat 20.21

that ber Sonnes might be great about him and beare fome fwar. as no meane Bates : but altthis while the was far wibe. Emift an be neuer affecteb fimerioritie in himfelfe, fo bib be teach o there thatchole who were area tell fould be anthe leaft, anh the chiefelt as bethat ferneb: for be came not into this world to bane any bigh ozebeminence, in regard of worldly bignity, but in lowtineffe of minde from his firft entrance, butitt his bepat ture buto his father, was the whole carriage of his life; where buto his bodrine accorded, when be panounceb them bieffet who were poze in fpirit : his repres benflon accorded, when he billis hed their manner, who were inontte thauft and ftriue for the bighelt places at feafts e other affemblieg : be that contented himfelfe with fomeane and low-Ir a condition, was able with one word to have thewed as much fate an euer Salomontib. when all the world in a manner bib admire him : but we for hotu

Math. 5-3.

LU.I.474

how much his respected humi-

12 ADberfoze if we willfollem our heaventy Leader then muft we hambte our felues: more fatz is it to be boon the pattement. where we may walk furely then to be climing onto the pinnacles of the Cemple, where a whence we may take a fatt. Dumilitie is the berrhonour of bonour. &. Peter in bumilitie and feare era ueth bestance from Christ. Lord goe from me for I am a finful man. Hefterthat goo woman ,mabe a and proteffation in her praper. tufcis quod deteftor fignum fuperbiz, Godthou anowelt, I beteft the flane of pride. Lord (faith David) I am not high minded. I haueno proud lookes. The Spar= tang, beathen men, were bonoured in the would for their great bumilitie and obedience. counfell of the Angelt buto Ha gar, may be counfell belitting many infolencie, O Hagar, goo humble thy felfe. It is a tempt tion of Sathan, faith Macharius thon art better then othern,

Hefter 14

m fer

Gen.34.

Hefter, 1.

Iam,430.

1.151.61 Pro.15.33 wifer then others, worthier then others, hearken not buto it.

15 aben an Rebecca baders ftod it was Haack which come walking byon the ground, being the comes fromber Cammell. couereth her felfe with a batter the thought it bule mip ber felfe to be on high, and fie her frante content to goe on fote below : when toge confiber with our felues bow our Lord & Daifter was to lowly amak, what from we elfe bobut be albamed of our conceits, come bowne from left and fwelling beffres, remem biting that of Sh. lames, Flumble your felnes vinder the mighty hand of God and he will exalt you: oz that of Salomon, Humilitie goetli before to ment on if all this will not ferue to learne bo to behum: ble and meke, pet let the fall of Lucifer be a warning buto all while they have a day to line. Take hede of pride for is it likely, that he who cell a proud Ingell out of bequen, will place a proud man in beauen & Mut of this famewhat before. 275 410

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Chap. 7.

What wee learne by Christs leading into the wildernesse, his fasting and temptations there,



C cannot but abbe courage and come fort but o the foulbier, when he feeth his captaine in the

forefront of the battell, to encounter and foile the enemie Who is not animated in mind. when he heares of Chaiffs conflict and conquest with and as gainft the professed enemy of be all? Alen are wont to read with beliaht, and marke with attention the magnanimitie of great Champions thewed in affantting their enemies in war, how they have gone forth in the bay of battell, and quited them felues like men, for the fauing of their lives and liberties: but what combat more torfull buto the Chaiftian | 111

2 Sam, 17.

Chaiftian man, then this of our Bentour, who budertwise band to hand that great Goliah, which bid bpbyaid the God of 31:

2 Forthe better obfermation hereof, we are here to confider foute things : first, Chills baptisme: Decondly, his depar-tiere into the wildernes: Chith ly, his falting : fourthly, his conflict and conquelt oner the tempter and temptation. Inth fird, we call to mind our regen-cution in the fountains of grass in the fecond, our departure time the banifies of the world : with third, the mortification of the flely: in the fourth, how to relle the enemie. If we respect our regeneration in the fountains of grace, wee lobe byward where toe fee heaven opening, and heare a botte tellifging of cuery one, Hic est litus meus discetus, Chis is my belouied Some, in whom Gormes well plealed, and in whom will ark toell prealed. It weretyen the fecond, (our de-

partite from the bandies of the

mozit.)

Mat 3.18.

world) mehearethat efour & utour, I have cholen you out of the world. If the third, that of the Booffie, Take no thought for the felh, to fulfill the lufts of it : 16 the fourth, that of Saint John And they ouercame him by the bloud of the Lambe : Watch (faith ...). Peter) for your advertage the diuel as a roaring Lyon goeth about feeking whom hee may desquire 20 by noth the thephearn watch. but because the Motte match erbent dial din proted suon

id) If:

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Ind here to palle ouer our autours Waptilme, with his Departure into the Mitornelle, let be call to minbe how before bis preaching the Golpett, dr agiab tivings of faluation buto the wortone fiel prepared hin-felft by falling; beingthus pet-patebyle goeth out against the enemie. Pow as the Prite of Exo. 12.21 Gob went before the people in the wildernes, not onely to hew them the way, but allo so trike a feare and terrourinto the leare and terrour into the beares of their enemies : the fame harb Christ done for be all, and what

Ich.17.16

Ro.12.18

Apo. 11.11

1.Pe. 4. 8

he wrought for be be both work in be. Bauing entereb our names into bis family, we have the title and tellimonp to be bis: bauing this title and tellimone. we are led by his fririt, : being led by his fririt, we teaue the morth : Training the world, wie fall to falling, and other erers ciles of vietie: in their exercises ofpietie the Cempter will affap bs : the Cempter allaping bs. we lake unto Chaift who is gone before and bath fubbueb our enemies.

4. 25 Chaifts tafting we fe how to arme our fetues as gainft this aduerfarie, that the flef may be obedient buto the fpirit,the fpirit to grace, and fo. to far, as David, I come forth vato thee, in the name of my God. This falling both much help the foute, which is the cheife a: gent in this battell, that foule and hope both together, may withftand the force of the enes mie. Whentwo are combating, if one flep in to affill eyther par tysthe party affifted ig likelieft

Sam. 17

to prenaile : falting beips the foule , Chaift tafteth, and is ftrengthened against the force

of the Compter.

Bbefttions can tell be then falling, there is nothing better for the body : and Dinines can hew be, then falling nothing better for the fould: in this combate it is not the world noticiero weaken the enemie before wer fight with him, the fleft is an enemie. for this holy exercise of fafting,it belæmes no man mote then Chailtians. firl, becaufe they are men, not baute beaffe teb by fenfuatitie, and therefore: those whom temperance should authe. Secondarily, that they are men, pea Dagarites, fet'a part amongit men to ferue Bod: who are to live not according to the fleff, but according bitto the frittt and therefore are not to paffe their lines as Epicires. not duffe themfelues like wol paches: Let vs cate and drinke, to morrow wee shall die. Thirdly, for that they are men nam in the delb and beflegen bally with a batefull

1 Del Romis. e.sibn

I Cor.IS.

.Pet. 4.8

batefull abuerfarie, and therfore fould be fober, and watching bnto pager. fourthip, for that they are men that are to apply themsetues to workes of mortis fication : they feare they have a: buled Godg creatures, theretone thep often think themsetues bus worthy to ble them, and fo abs fraine from them. To proceed.

5-Chailt falled foatie Dayen, was armed against the temps ter : Chailt fafted foatp bapes, and forty nights, whence we map gather that we mult be are med againft this enemie, as well in the dayes of profperitie, as nights of aduer fitie. De faffed truelpatuing ba an example : a toz this caufe faith Saint Bafil, is falling necellary for our fpiris tual combat. Who ouer came the hoalt of the Milylang! falling Indith . appo mittigated the weath ready to come boon a great citie & falting Miniuites. appe prevailed for the prefers uation of the people : falling Moles, Abbo Garen the entenbed bellruction of many innocents i falting

Bafil de land lein. Indic. 9.

Ionah. 2.6

Exod.17. 11.

fasting Heiter. Chat thou maist Heit, 14. a thing falling is, against the memies bobily and graffle, fc.
Chaift our Hautour after his Mar.4. 2. Baptiline, ien of the spirit into the wildernelle, where he tailed. Gal. 5.24 the state of man, began the same be earling: but he that, brought recourse but o the ruinated state. of Adam, began the fame by falling. De in whom we all fell, bib fall by pailting to temptation, but he in whom we all role, and being rifen, are Bill preferued from falling, bid raife be bp be banquishing the Cempter, and temptation.

6 When one cureth a fich man, he commands him not to dot as gaine in any cafe the things that procured his fichneffe; Chrift hath wrought our cure, and pres feribes bs a biet : Take heed that |Luk.31.34 your hearts be not ouercome with furfetting, and thus thewes be what is hurtfull to our health.

The Anney of Sodome a mong@ other, were thele,paide,

the Druphet Ole)as in their paftures, and their hearts were exal-

ted, therefore have they forgotten me. Thus the Brophet or he in whom the Brophet freakes. They who are Christs (faith

the

Ofe.3.6.

the Apostle) hane crucified the fieth, and this crucifeing is for Gal. 5.24. the foules faftty. The Champts on lones his buckter well, and pet for all that, he caregnot how tt be hackt and hemet, fabig bos dy be defended. It is no matter for challiffing the out ward man. le the man within the man may be kept fafe and foundered fire ding

7 Pourit the fleth, a nourtib the vices of the fleth: nourth the fielh, squethy bery enemy wespow to thirt the jubat more french then a reimperate man de what more wiffemely shen the butemperater who is compared binto the boute bealts, the awore the Bear , and fuch like There is not (fatth Salomon (any great hope in him that loueth banquening. an Bur bow abltmene in a meane

rabiting by to all bertues, it appears the in thate three children, who being content with pulle a water, increased in wifebome & Understanding antique late the aeticion a wantoup cleane of themlelaces, wolfden

3 8 fingular spaniple may be services) base

frene

110

Ambat a goodly Chaiftian art thou indich dif bainel falling, and left how the Bon of God endured fuch hunger for the fal-uation ? Should that fleft fall, that knew not how to rebell a gainst the spirit, and should not thine, that knoweth to bot nothing elfe & But thou wilt fay, Chailt falleb topty bayes and E dinoch scobereds, artipin gr indense to talk following I thing posth into the man, deflich the a dabbat Legiche call they this which is a reasoning with out reason, and contes from the betwene

betweene time and time, meat and meat, is there no order to be obferuedi Is this falling a matter anely of paticie? which fere ueth fird of all to them our logs row to: finnes palt; fecondarily, for teare of puntihment for to come; thirdly, for the castigation of the body; and in the fourth place, for the humiliation of the loule. If we respect the first of thefe ends, fo bid the people fall, Indges 20. verf. 26. It the fecont, fo did the men of Mintute fall. Ionah 3. ver. 5. If the thirt, fo Bib the Apolite faft, 1 Cor. 9. faft, faring: I have humbled my felfe with fasting Pfal 25. 16.

9 Canthe moglo better gratifle the old enemie of man, then to make light of falling, which Termilian calleth a mozhe of te uerence to God thould we care lefly (befiden those many cepts and examples to feriptures,) palle quer this or example of our Saulours fal Duele confide B.o. . Mr ing, which being duely coulded red, worth market much market morth

Iud. 20.26.

Tonah. 3.5 1.Cor.g.

Pfa.35.1

Gen. 8.4.

Tertulale land jein. Le deno!

Excess

of penitencie and affliction for our Annen.

forty dayes continued the waters of the floud: forty pers wandzed the people in the wilberneffe : forty bayes had the Ionah.3.1 Stniuftes to repent them of their finnes : Forty bayes flept Exechiel boon his right abe, for rowing for the Eribe of Iudah Forty dapen fasted Elias when he fled befoge Icfabel : forty Daves

1 Reg.19.8

Ezech-44

Gen. 8.4.

Pfal.95

paper falled Moles when he res ceined the Lawbpon the mount. Moles for the Law, Elias for the Drophets, Chatft for the Gofpell, which all communed toge= ther, faith Saint Auften, and accorded in one. Three fufficient wirnelles to authorize fafting, and the number of featy bayes falting: which time faith Saint * Ierome the Church hath kept fince the time of the Apolites themfelues. We have the dayes of Lent; faith Cyril, confectateb to falling. At our life rime (faith S. Auften) we fhould tenber our courfe fet befoge be, but chiefly in the Dayes Dedicated to abitinence : wherefore confide ring the excellencie of Chailes erample, the devotion of the ans cient fathers, to both which we may well thinks nouelty thould giue place.

10 And now come we but the conflict it felfe. The Cempter faith, Africa be the fon of God, as yet doubtfull of his Deitte: when he beard that a birgin had conceived soone a fon, there he

Exod.32.2

* Hier, con,
Mont, nos,
Secundum
traditionem Apofolorum
vnicam ob
Seruamus
Quadragesmam.

Cirilin Low.

Ang Serm.

Mat.1.20

thought

3

Luk. 2,14.

thought he was the Sonne of Bob:but when he perceined the mas elpoufed to loleph , there be thought he was the fonne of man. When be heardthe Bus cels make that heavenly melo-Die at his birth, there be thought he was the Sonne of God, but when he faw the tenber babe in Bethlebem with Mary his mos ther laid in a manger, there he thought he was the fon of man. When he faw him circumcifet, then he thought there appeared a plaine figne of his humanity: but when he heard the name of Ics fus, then he began to fufped his Dettie. When be law bim bap= tiled with the multitube, be thought fure be was the Sonne of man, but inhen the boyce came from beaven, then he heard other wife, that he was the Sonne of God: When he faw him talling fo long, and not bungring, then be thought be was the Souncof Dad: but when at the end of fortie bayes he hungred , then be thought he was the Sonne men. Inh therefore in the fire

Mat. 2.1.17

lace, be affages bim by eating, as man, with a conditionall, if, to have him thew his power, whether he were or no the Son

of GoD. But our Saufour, when he had falted fortie bages and topty nights , he proceded no farther, that the power of his Dettie as pet might be bib ; fiting that Moles and Elias, men , had afozerime falted fo long. Forty bates without buns ger, was not of man and get afterward to bunger, was not of God : and therefore the binel as boutbfull what to bor,temp: ted him after this manner, If thou are the Sonne of God, that ben in priver, Command that Command that thele flones maybe made bread. Atherets a hopeethat ha fled of the from bemien helpe thee the hell in the fetfe, and to he anue

owne fafetie, while the boyce in tellifping thou art flaruing.

11 Inthis, 02 the like temps tation, great is the fubtilitie of the old Berpent, wherein firft he moute to diftruft Bods me utbence : Secondarily, to truft in our owne power, and thirdly, to negled falling and patience, the exercises oftrue pietie, Command that these stones may be made bread. As if, now thall I fee whether be be the Sonne of Godorno: Theturne Coneg into bread, affuredly beis the Son of God; if not, it fhal plain Ip appeare be is the Sonne of man, whereby he would at once both try him, whether her were Cod agalfo allurchim as man. But the Cempter metting with Chaill, met with his match, for he could not gather the certaintie oferther, Man (fatth be) shall not live by bread onely, but by enery word that proceedethiour of

Deut, 8.3.

themouth of Godine gir sin 1212 Doth the Cempter than teate in de allages him against this man falterh, timeth benoutly

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in the wilbernelle, is not carried away with the temptation of eas ting, furely he is god, and betterthen others, may be not be brought to affect glory ? This affectation of glozy is wont to moue the belt. Dow be taketh him to the pinacle of the temple. fetteth him on high, unto the Cemple, a the wof hotinelle : on biah, a place of imminencie: the Cemple, a place of holineffe, an hundled to one (thinkes he)if a thew of holines, if a place of dig= nitie, be not a meane to tempt: If thou be the Sonne of God cast thy felfe downe, being the Sonne of God, thou canft by thine owne power faue the felfe, if not, thou ball the ministerie of Ingels to faue the . The Scripture it felfe faith it, and therfore boubt not. throw thy felfe Downe, Hee shall gue his Angels charge ouer thee : Cafting the lette bowne and the Ungels fautne the al the world will give the applaufe, and thou thatt be so glorious as never was any.

We fe the brifts of this temp=

Pfal or as

temptation, when intemperancie both not take place, when meque ellate beneath both not febuce, pet to be aloft the temp ter thinkes it a fitter apportunit tie of prevailing. But what both he fap. Ego mittam te? I will caft the Downe & nothut Tu te mitte. Caft the felfe bowne : to thew that Sathan can burt none, bus leffe any by confenting to temps tation, burt himfelfe: for he that bellreth that all might fall, can perfmade, but not call bomnet his property it is to fuggelt, but our buty it is to reffit hes fugs geltiong, a Diabolicall boice trus ly prouobeth to befcenb, not to alcend. The Tempter faith in befperate manner, throw the feife bowne : but God faith in hope of mercy, raife the felfe bo.

In that be alleadgeth fcripture, 02 rather mille-allead geth boly 200 jit, it teacheth bs with the men of Berea, to try whether it be fo or no. We fit it hath beine the manner of Des cetuers, following this old

Deceiuer.

Ad. 17.11

beceiver, to forge enibence, and fometimes, faith Origen to their themselves like subtile 40 trats, who set by lights neire bangerous rockes, that the travailer repairing thither, thinking by the lights all is safe, is by that meanes entrapped, and taken of his enemies. In this sassion perverse mean to drengthen their sanctes ble also to beale, e some Scriptures to the bent of their owne opinions.

But confider we alittle the place offeripture here alleabgeb, taken out of the ninetic and one Plaime, all which Plaime, fag the ancient fathers, concerneth Good protection of the faithfull man, ouer whom be bath aps pointed the ministerie of Ans gels. Now for Chail , who was God from enerlalling, he rather kepes the Angels, then the Ingels him, and therefore no may was it appliable buto bim. They shall keepe thee, that is to far, the felfe, D man, which art fraile and meake, leaft at any time thou dash thy foot against a stone, or fal awar

t

away being Ariben at the fone of offence : fo in the first place the text is not rightly bnber= frob, if we respect the flate of the righteous man, as the 1910phot meaneth: pet here to a contrary fenfe hee shall keepe thee in allthy wayes: true, but not in all the prefumptions : hee shall give his Angels charge over thee: well, halt thou therefore tempt God the Lord of Angels ? Chriff anfwered rather, thou shalt not tempt the Lordthy God. In the third berfe of the fame 19 falme, it is faid, he shal defend thee from the fnare of the hunter, and in the thirteenth berfe, thou shalt go vpon the Lion and Adder , both which places concerne our pre= fernation from the Cempter, which he leaveth out, and onely infertech an Imperfed fentence, which Chaift ione antwereth: Non tentabis Dominum Deum tuum, thou thalt not tempt the Lord the God.

Deut, 6,16

i4 Barb the dinelf pet done tempetingino, berabeth one blefe fed Sautour into an ereisbing

hiab

bigh mountaine, and thereforms eth him the hingbomes of the world, with the glory of them at once, making a large promife to beltow them all, who had not authoritie to difpole of any one : he will give king bomes but bo= on fuch a condition, as flould make any god bealer breake off from coping with fo bab a bar= gatner. The condition is, bee must be worthipped : what . hould man forfake the weathin of God, and bellow that boon any but God, for riches or bing= bomes themselves ? these were Deere riches and kingdomes ins Det : no, faith Balaam, Tcannot Do it if he would gine me aboufe fall of fluer and gold.

15 Bitherto hath our Dauis our thewed no figne of his beity. the tempter takes bim to be man atherefore tempta him as man in the defart where is bunger be tempts him to gluttonie : byon the temple where was the chaire of Doctors he tempts him to bain gloze boon the high mountains whence worthly things are feen,

Num. 22. 18 142

be temptes him to couetoufneffe which is indebe, as the Broftle faith, Joolatrie : for bere be would have worthin.

3ll in baine was it, to fieb Chaift the glozy of the worth. who bebelb it no other wifethen Shifftiang are wont to bos bl= cers a difeates of their patients. he offreth earthly hingbomes to bim who hav in his owne bands to bestow heavenly, be would have worthin of him whom all the Angels bee worthip, and at whole very Aght himselfe bib tremble.

ind here to to be noted, that by this temptation byon the mountaine, thou mareft learne. that when thou art great and high, the bluet letteth befoge the great and high belires, e would have the fall bowne that thou mail accomptify them. Ambitio, (fatth Saint Ambrole,) don't flicum malumy & vt domineme alijs prius fernit, curuatur oblemio, ve honore donetur, & dum vale effe fublimior, fit remillion: This am: bitton bath a bomefricat banger. that

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that it may tule, it ferues : that it may behonoured it bends and bowes in giuing honour : while it would be about others, it becomes inferiour to others.

16 Let men know that all rightfull power a picheminence is from God, and that all ambis flous power is of the Cempter. In this temptation coulder we Chailts an Iwere bato the temp ter, Dominum Deum tuum ado- Mat.4.10. rabis, & ei foli feruies: Chon thalt worther the Lord the God, and him onely thatt thou ferue.

And this answers Chair gb weth him with authoritie, commanding him to Depart, at which commanding the Cempter leaueth him, finding himfelfe euery way confounded, and that his combat with Chill was impar congrelies, he was not able to Cand in this champions hands.

How concerning the full affault, we may call to minde how quickly our faulaut releas film. when once he begins to mention Gode worthtp: whereby we are taunht to beare infurier offeren

Chryfoft. hom in 4. Mat.

to our felues, but no war to tole rate inturte offered brien Gon. for the other temptation (faith Saint Chryloftome, Mitte te deorfum, Call the felfe bowne, Chaift was not fo much mouen. bid not reb be the tempter, but when he began to meddle with Gods worthty, and freake of cafling that away byon worldly glozp: Chaift fends bim packing with a vade Sathana, auoto So than, and tels him for worthin. it was Gods, and none but Gods.

17 Against the temptation of intemperancie, we learne thefe things, first, not fo much to respeat the life of the body, as the life of the feuie: for man doth not line by bread onely, but by euery word that proceedeth out of the month of God. Should we regard the boule, and let the houtholder sine away in milere? Should the lerwant be adorned, and the mailler hinfelfe become an ablect & Secondarily, wee learne, not to pell buto any perfwafton of the tempter, for the

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neceffaries of a fraile, momenta rie and craniltogie life. Cheroip, that for the want of bootie fie flenance, we fould not breifte out into impatience, but besein boon Gods prouidence, and ble the order that God hath ordats

ned to maintainthis creatures. baine-glozy, tod leatur, nor to beloue the imbracings of this peceitfull loab, who when he anolves any one to be given to fulling, or any other exercise of Christian pieces, he would make him as the boulling 19haritle, to far with contempt, Non lum velor ille Publicanus, I am not as yonder Publican, I fall twile in the weeke. Me in also when he hard nen on high how h ueth them to tempt God be p fumption : but we learne also in this cafe what to doe. a man, e therefore can otherwise bescend, then by calling bowne mp felfe, I will not tempt God. monegleat the meaner ber hat b palined for my prefernation for little glosy I respect it not.

10 El in .toupil ench loca

C197-2.1.

19 Jasini

Bafil,m liquot, crip,loce

10 Jgaint the temprati of destring the greatest things in the world, I learns to pre ferreGods mosthip before al and to to breake off by his goo grace from cuill motions of th fiend. Igainst all temptations generall: I learne by this of o hautour, to reall temperation when they come. A. Balil ish with the Cempter but othe Le ard, which bath fuch a natura butted again it mon, that if he fo ut a ununa picture, beise ready sponit, eal to teare it. Di is the enmity of the red Drag whome Christ banquiched it is but a picture or refemble of Chaill in a god man, be is readpto rage against it : we fo

him allaulting, but not operations, affaulting, but not operations, affault he can, overcome he cannot, bulefle men confent.

20. By the opperatibeletemptations, it is manifelt, that the empter first beginneth with lighter, then commet her greater. First, he began with earing, then be goeth to the affactation of glosty, and last of all, falleth to fin

Toolatry:

Johntry: In all theis Chatt meteth with the temptation in the beginning, kils the feepent in the egge, nips bice in the blade, rangles finne in the fart mo ton. For the olde lerpent, faith lerome, is Aipperpand bulls in are out the head of luggelitor te will get in his body of confens and all.

In thele temptations. Chailt repaireth as we fe, to a scriptum elt, it is waitten, a meciall lefton for our Christian learning if we are tempted a delire of Antuil delights may cal to minde, we have a lorips timelt, to and were this temptatic on, Not in chambring & wanton nes. If we be tempted with an in hinate beare of riches, we have a scriptum est. Godlines is great gaine, if a man be content with that hee hath. If we be tempted with a bain opinion at our felues have a feriptum elt : Behold I Ge-18,27. n but earth and after. If we b moted with a careleines of our ellate and condition, we have a Guiptum cft. It is appointed for all Heb. 9.17

Rom. 12. 13.

1 Tm.6

Learne toline. men once to dye, and after that comes indgement. furthermore, we le Chiff would not turne flones into bread, to learne be not to confent buto the Cempter in any thing, no though it have a them of amb. Chere were many high places in Jerufalem, pet the temptation of the calling bowne pas from the Cemple, the bell, pe holieft ellate of all. Christ would not call himiette bowne though he might have fa ued himselfe without the mine fire of Ingels : to bet be no to febe supernatural means when God both lend be patus ral, we tempt him when we fake health without a medicine, or bictory without a combat rempt him when wer may reafon or counfaile anoth fome entill, and will not withflanding explose his power : and tall of all, we tempt him when we enquire to far into his wifebome, or require that of him untain fully, which be ig wont to offer by meanes. 22 Chill

nto the temptation of mindy pails, whereby the Tempter iddes to draw many from God and godinedle, nor but a delite of having Aingdomen of the walls, whereby he is mont to barn many for a great deale left, and adde not be at collect offer to much to withdraw them from Gods worthip. Mont chief did with incited them the area we we four deals was learns what we spout dec.

Pharach fair to the people, goe to Ioleph, and he will them you

what you hall bor.

CHOMORE MAN

I

Chap

MONORON (M)

PROTONESSANIE

Chap. 8.

Of Christs great compassion toveards men distressed, of his continual doing good in the world and what instruction we hence learne.

great compation of the contraction of the great compation of the compations are the compatible.

Gressed state of man, we unde it a worke of duspeakable merce. In the creation, Dedic to this Deus, D man, God gave the the selfe: but in the redemption, Dedic se this, God gave the himsselfe: In the Creation of all things necessary for man, ones by size dayes were passed: but in mans redemption three and thirtie peares were expired: in the creation, pauca dixit, he spake see things: in the redemption of man, multa dixit, mirabilia secie, he spake

fpake nanythings, he did won en mon fell. perfull things. At then man fell, pis falking was by another when he was the same of the s

ent : he e was too timotelebase of bearenly matters aperceitest
Dinine : for indiplements offering
ture of things, a new abbilier
forber : for powers bushabas
whole two: to command a As dam had nothing which was ne ceffare now wanting time him, that when his face the hab all things which hie could befrein eanth, his might them turns his defires towards beauen: his dus tie for all is to harpe the La of his God. the hach one spe-cept amongst these many blesfings, this one precept to mot buometfully broken : Adam, butelle Wercy ftep in, the felicitie and the felicitie of all the po-

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Luk.10.33.

behold a helper when thou are now in the patter of the Lyon, The feede of the yourse fall breake the Serpents head where the Servente hope is turnel into a cuelt, and in Chill (to trage ed tome) (Adam) to turned into a blofling, /2 tour, tohich affered Ada then A dam bid affect bien felfe: 1029 Anto Chaift the promifet lette being come, he computed hindele traco that Chamaricans, toho twhe compassion byon the wounded man. Chin wounded man may refemble humane na: ture: the Priest and the Leutte that paffed by, the offerings and facrifices of the Law : the Sa: marteane, Chatft, who behoto: ing man in this cafe with the ept of mercy, bound by his wounder, nouvedir the folining ople of Grace, and fearthing wine of Contrition, lageth bim boon his owne Mature and rinbreoufneffe thereof, taketh out the two Testaments, bring eth him to the holy Golfage of his Church, commanderb bis 13rtelle

Priefts to take care and charge Daythey (hall find they have not loft there labour. The de mail

3 In conflueration of mans fall fatth Saint Bernard)inertie began to knocke at the bas wels of Goothe father, which mercie brought with ber peace as a companion : on the other Me. trueth accompanies with tuffice, began to approach and contradict mercie . Bertochie thefe afters began a long contronerile : Dercie fapth bitto Ged: D Geb, man this creat ture of theme would baue contpaffion formed him, being now fomifetable. Do, faith Eruth and Auftice, Lood fulfill the Word: Adam, that day thou eatelt thou halt dye : Mercie replies, but than half made mie mercie, but if thou thew no mercie, Janu noe: on the contrary. Eruth faith and I am truth, and billeffe Trabe place, Tabibe not for wer. God the father commits the beciving of all bitto Cob the Son, before whom Cruth and Mercie

Gen. 3.3.

Mercie freake the fame things Cruth faith:if Adam perifh not perify : and Mercie faith, if Adam be not conferued I lans gutfh. Mell, let beath be gmb, and let both haue that they be: Gre,let Adam bie, and pet for all that let Adam baue mercie and line D abmirable wifdome : but how can beath be god, fring the Death of Anners to worlt of alle Let one be found which of Loue map Die and yet is not fub: ind to beath. The motion fremed galo, but where may any fuch be found ? Truth febes about the from Anne, no not an Infant of one day:mercie goeth by to bea uen, and there timbes none that bath this loue, as to leane life for fluners; their filtery returns at the time appointed, not finding that which was required. It the left Peace calling them afte and comforting them, faith. You know, there is none that doesn good, no not one : he that gout you this counfell, when all is Done, muft furely give you belt

Pfal. 14:3

proceeds, and calling the Bugel
Gabriel, faith, Goe tell the daughter of Sion, Behold, her king commeth. Let thele albers nam ac cord in one, and let that of the and stuck are met meether, nich and truth are met sogether, sigh-teouines & Peacehane killed each other: now, Ernth thon thalt hauetheright, for Adam that bie; and Mercichere is the dam thatt be guttoped to

hange batmoned great adopted.
Marie and Mariha fee-Lording Marie and Martha fay Lord, he whom shoulough is ficke, and the loue of Chill were enough move him to a worke of loue, but to a worke of loue, but the attention was the construction of the c was there no righteous could make this attonement i toons that onely antwere for himselfe. Awas there me had not the fame nature with man. Could not the factifices of poets i no: burnt offe thou would that hime: it Chaill, and Chaill alone. Cause much of Chailes compat Con

Pfal.84. 19

AL STATE

John II.

flon to wards the flate of man in generall, and for the office

PG1.86.10

Tertul, in Ipologet.

loin II.

104 For his continuall boing good in the world his pure was ener parboning, his wife bone was ever teaching, his tiberality was ever gruing, his compality base ever betping, all his teach. ing, whereumeo did it tend but toour inflication and confolas cion For his Uncerier of life, while he walked in the world, Textullian bion the Bomaines bus reade their owne Registers, therether thouto and mention of the fauttielle conversation of Jethe theforme of the birgin Mary his bothy god was in offer our god; twic what was breto his ob colours, co locis, locisco de la de-lect, co loci, com estreto del dume tity, to this, honour to his los ramito wir, top: to his ocath, to wir, tifesto his bistory, to wir, triumph: all is attelbated buto ba. Dila merites became out thes, his littering our fanth tion, his topes our topes, he ter many in the wilderness with ma-

brear of life dues whole multitides that came to heare his molt divine docume.

If we respect his gavenes, he was to keen Joy, gavenesse it selfe: if his elemencie, her was to xentor, placebilitie it selfe: so curing the viscased, a physition both of body and soule: so relieving those that were unserable, her was a principle of place, whereauto all might respanse, as infants unto their most here say, where the bugs of mercie are never by. Intestall was he in love without change, sufficient without wait, the without velent, and evermore ready to be gud buto all, his soule with out all, his soule with out of his soule all have accepted of his soul.

This is a true laying, (fatty the Apollie) that Christ came into the world to faue finance, was this benefit reftrained from four before others and faith Dilloin, it was to all finners the fatty leconchistion for our finners, and not onely for our finners, our for

r Tim, 3.9

Chryloft

1 Joh.2, 2

the

Mark, 26.

Pfal. 19.4. 1 Sam. 29

Mat.25.37

Chryfoft. bom in Jol bom 1

s s dol

the finnes of the whole would, faith he. The further any god reacherb, the more nobler it is, the commission of the Apolites was suspicate to eucryveliou, preach glad tidings, as it could not be but acceptable, so was it at large also, wasn't untion, preach it to all creatures, accorbing to that of the Islame, their sound went out into all Lands. Samuel fait but of Saul; thou halt call away the Lord, there is the bery cause of reseation.

De who would have gathered

De who would have gathered Jerufalem as the Den doth har Chickens buder her wings heweth how much be reflected her welfate, it she would have bearhened but o him. The Sun (faith Bains Chrysoftome) or indeed his Manes universally, if any misfully she their speed and will not behave the light of the Sunne is the fault in the Sunne has been get to the fault in the Sunne has been got she will.

6 Co come to the life of any Saulour, Hee went about (faith

Dame Peter) doing good, and Act. 10.28 healing all that were oppressed of the Druell for God was with him. Barbis godnes thewed it felfe towards his bery enemies : for while they were læking to flay hun, he fought to fane them, he never regarded to idlop, big owne, but To Korvovathe common welfare and benefit of others. The canble being enlightened, with what carefulnelle bib he freke the loft groat what mouns taines and defarts bid be wanber to find, and finding to bring home man the stray haps, leas uing the nintie and nine, 02 com= vanies of Angels in alon

7. By this we learne, that in live not in the world for leines, but letting Chrills or ample before our eyes, how we ought to enbeuor that we may in any thing we can be belofull buto others. Of all lining creas tures there is none created to a more louing and locisble cub then man : but amongst mea mone more ordained to

Luke IS.

each to other then Chaffians:

Chap. 8, | 160

while we are if the way fatth Baint Auften let be beare one anothers butthen, that we me reft together at the end of the map: we are branches not brams bles to be tearing one another. In greiffciatt builbings one Rone beth beare by another. much moze fould the fame be bone in that bailbing, wherein Pet.s. f. (farth Satut Peter)all the faith. full are as linely ftones. Pature hath taught the Beauers to help one amother in fromming, and the Crancy liging over the mountaine Caurus, when the formelfte weary in beating the appealing the next thousa facead, anothe in order cuery one to labour for the latest of them all. Grace both reach be the fame letton, or rather the Juthor of grace ! live coales tott kindle the dear, the holp gife of Gods fpirie, S. Paul tele by we receive it to profit withalt. Me receius

it as for our ownestorate to: the gwo of others, that baue interell in our graces and gifts, not by

inar

I CORTOL

161 | Chap 8. Learnetoline mar oftitle, but of participatis on Ind nothing is god buto bs (fatth Saint Auften) bnieffe we communicate the fame an to othera. 2 300e them whom we refems ble, when we have compassion an fame, and fame others with feare, Inde. 13. pulling shem out afshe fire. ADe innow not how some week may Rand in need of God, and there: fore hould bette nothing more then to thew and felues betpfall buts others, a token we are the using members, when wit falls the infirmatic of fore party in the body. Christ our Mautour both mor far, be mighte or wife, or morbies of miracles : but be mercifull as your heavenly far ther is mercifult. It was the bopce of Cain : Num quid ego Gen 4.9. featris cultos ? am I my brathers heeper it was the answers of those that conspited the beath of the Sonne of Gob, Quid adnos? Mat. 17.4 what is it to be loke thou tott, as if they cared to no more but themsetues. It is the practic of opliting sonly to refpect them: feules. Low Cl o

fetues, and make no confeience greedy tharpies how they Gen.43-3 foote others, In Pharach breams the leans benoured tat, but in the courfe of their ere the frame, like & the fat bout Madianics. He he aberd win (charley) when one fittentle nource mucher, perthists blu-attains men. For these (lain) Origen) that punishment (milli iram, & terra denormiceos, the althouse such the forest and the said because the said because the said the said the said become to the said become to the said become to the said become to the said oo talk of earth, the ping the and of earth & Inopia multa, rapad cari plura defunt. The purse man manneth many things, but yet grave raking rich nich lacks more: Terra devorant eus, the earth bath benoured them, then came from compalling the earth, and thefe are compalling of earthly things, but never thinks of compatting beauten

illad Pfal

o David

Learneroline. David faw a pope woman but loke with aforrowful coun-tenance, and the needed not wait long to: a day of hearing, himfelfe commeth and demands the name of her forceto, faging, Wo- a Sam. 14 I have compassion on the multi-mide, a spect title him that spake the state of the winth a dinter intitle 111111111111 1 L. was a state of the district Laboratory states treather that he earned a facilities of that 11. adol The Break Park And the state of the state of the course the state of the mail world a new action that but the to menu nations made strought े व कार्यकार में का का का का का का A STATE OF THE STA

Chap .. 9.

How little Christ effected popularitie and glory of the world, and how by his example were learne to doe the like.



D now let be call to mind a little how for Chailting the from fritting the iglory of this world

(lath Origen) that he appeared without glopperowhole firength that he came in weakwile. In the fire of Saint loins Golpel, when the people would have given him the title and dignitie of a king, he gat away into a folicarie place, nothing at all regarding that weathercocholal of popular applaule. Chill was no way inclinable to their disposition, who as Milles goe and grinde no longer then the puffe of windholds, he fied from

Orig. lib. z

John. 6. 7 9

a kingbome amonal men : for his hing dome was not (as him: Ich. 18.16 felfe fold Pilate) of this mosto.

Ind here we may in the firft place oblerue, that even in this his humilitie, fleing from glosp, glosp followed him the ast circumciled as a finner: pet named an a Daniourafmen: lging in a manger at Bethlebens Luke. 3.21 a tenher Babe, he is about of Mat. 3. 8. grave fance : Dring as man, pet is he mossipipped a belæged on as God Lafter many of his racles, he specially charge people to conceale the people to conceale thous. S times he fealer away fr multitudes leaft peraduenture

(excepting

ed the Mat. 9. 30. ome | loh 16,14

ote. Our Sautour could not ap with this falhion, e thereore milleth his disciples to van infectet, that is, with a minde (although fæne) get noncaring to be fano of men, and to give their almes plainely, without ny refrect had either of reward n praife.

g is a monderfull cafe to conflder, how we make warthly glory our chiefelt towet, how all the theaven of the fleto bae fall Bowne before a concett of prebes Mat'4.8. minencie, whereas nothing is more fichte, norhing more bu tain. All that had hemed, when all the glose of the world was thewen: the two: b ty stofee bich Cenifieth no other but a bedow, an opinion, a their What to vante of pulle of winds which fametime another, or as the Eccho, unates a found, but to inde fublished a Robattious buta little Qualini come + and having uce, but a calme befor

pella

Chap.9.

pelt: Adhat is the praise of men, but a habow of small continuance; a little after luke sortistis gone. Those who are overstone with a little wine, hew they are men but of weake havings to are those, who so some little praise sor becaus,

ware high minbeb.

Jein enp rhing's Christian men hem himlette what he is, then durely most especially in be ing crueties as the fielh and the world; the pleasures of the one, the glosp of the other. These there were crucified byon the croffe together, two malelanto end Chaift in the midwell i and that there are to be crucified in Chaifts members, the fieth, and the modifies and the modifies and the middle and the first Che fleth in the chafe byon-the signs hand, They has are Chirds have exactled the field: The world in the that topon the te hand, according to that, the orld is crucified vancous; and I morther orld: In the university thefe is the spiritallo crutifich. BCC02=

Gal.5.24.

Gal.6.14

the is a facrifice to God. The qued, this to the Cate of the world, from whence Christ hait

hen his, that they be not con-

tingdome, and are with him in

Parabile: when nothing be-lights but God, then is the world crucifled to be: when as

the ficke content in hone but in

counting to that . A woulded Plal. 51.17.

Cor,17 demand evidenthe world, faith hos prozit. The thate on the right mand to funevist is the crucker felly made the spirit, when both are remembred of Chailt in his

don

Goo, then are we crucified to the world. Chus in befording et worth, and the glory thereof, in traine bato the perfection of Chaftian flate and condition of ufe. If there were no other rea-fon to mous by to ficks after bequen and bequenty things; this one might fuffice; that Chaift did only this. Comming into the world be never follows to the hewest and shabotiss thereof. Agains, if there were no

other

Learne to line. mit to make by little e e of mostaly banitles, rether to le, this onely were es sufe (fatt what matery los

ne but Crothe a a a

helights more to fine bu tomen, then to be in truth and ivanthow he must have eath

lod, when we are not a reme he bath given but o the lift by our eien to bemiet

Sordinas de Islephi but thinke impierie fall not en-ter there? Chefe chinks to wel-ceine others, whereas intoche thep beceive themfetues, aits may God they bee not out bui

Bistureta Deffre to e intle for their respect not any thing with But what is it to beneath guell in a faire houfe, opatitu praife and glope with men, to lose praise and acceptation with God? Saint Ambrofe fair of loleph, pulcher corpore, fed pulchrior animo, he was fatte in be Die, but fairer in minde, which is belt of all, infering of eroof drip the

9 Co gloje in hondura praife of mens in building ite banquetting, in frincious. account none worthy of h nour but out feluey. To febt for offentations fals to exiella: there, im mere bunitie . Che words (fath Phacion to a boalls ing companion) are like a Cr preferre tal enough but with out fruit and the state of select

The 19 bile fopher gicome buto Alexanders

Ambrofe de Ioseph with the before manied to ments : bit was a little before called a Bob, trowit be ig a miferable mair i wher were all his Phyllological the courd not east his painter in all his Atlants cannot Verent him from ally wormers

To Chill core them fought superiority about to they and who they are th The propie could not in any thing more displease the Tpo ties, then when they would run into factifice buto them. mil man (fait) Gregory he is praifed is the fearing be ig not buto God a he is elemen of wh he ham bone ame the he accused himselfe it any thing well, he gweth alt the praise onely bies God, according to that of the Diaphet, Non nobis Domine, non nobis : Pot buto bg. D Laib, not three bg. but Onto the Paine gine the praile. The Prophet teatheth bu to freake twife against our owne praile, we are forcabe to praile

OUT

Pfal. 115.1.

and sold

eur feines. Pea, in our best actions (faith Saint Ambroic) take had of that faung that Giores ich would feate away from be all acceptation with God: Siputaul aurum robut meum, faith the hole man lob, If I have thought gold my Grength, if I have lifted by my hand against the fatherlelle, if I bane faib to treafure, Mytruft, if I haut en alted my felfe in riches : by which kinde of fpech, the holy man in effect faith, I have not thought golding frength of faid to treas fure,mperull,o; exalted myfelte gainst thefatherlesse.

was the manner of baine-gloats oug men, to have a kind of teller fing their praifes in great affem. blies, but how farre gobly men haue beene from this folillineffe, all that are connerfant in histo: ries know, they could not abide fuch tarring enterindes, Moles monitore be counted the found Heb. 17.24 might. Saint Paul wouth mot count

Job, 31.24

Br. and

Cor.15.9

Ionst.eq

Dan.3.18

count himfelle worthy the name of an Ipolite: the rich man glosyeth in his riches, but Daint Raul in his infirmatics: the prout man in his glory, he in a god confeience, the holuptuous min in excelle, he in being content. Il the Infirmments with their noise, could not make the thing Children fall downe before the Iboll, nor all the popularitie in the world make god men after bain glory, they know both what it is, and how some force buth. Those who from some bight

Ebose who from some high, three or tower, behold things farre beneath under them, think they are great, but those about account them small and sixtesin like manner those whose mindes are elevated to heavenly things, and have their affections on high, would gloop seemes to these little; and little worth, they cannot but monder why men, remore in a due consideration of the nature of them, should so much desire them as these does being so transcopy and barible age they are.

12 3mbere

god hulbands : the babler is quent: the wanton, southfu favewel world, which decein

dielet code Burs tedelle promile to the ambitious, h nours: to the grade, rewards:

Chap.9

to the couctous, tiches i to the pointe times directle de fer, baine-glozy, which because thou are not of God faileft all.

13 It is befoge faid, the our Daulour told them the fought superiorities they knot not what they longing we let the fame true in the cambinion of the world lappose moriblings have their delived what h but foining anticres & & iyges a great worldling was in incivit anymans nim most happy which not a riches and most glozy) is mag answered him, that one Plophidius a pope of aman of the Arcadians (who was rich with a

Mat, 20.12

little

little, and had never gone all his ite time from the place where he was beed and borne, but there lined peaceably) that this man was farre dappier then de. If speather men could to tittle es Ocime of earthis glory, what should Educate doe e whom hould thee thinks mot gappe, but thate who mod minds the trate of buppinelle to come, and for worldly glore in the name of Christ is not triumphant and glo-rious in earth, but triumphant and glorious about inheaten.

Toby fat musing boon the Tob.6.1. hope of the river Cigens, which with a fwift freame ran sphin; we fit before by medication of the inconfrancie of woodbing in maine current, calling to minute that glose which is envilading

hi deauex questinada et gail sur pama est A .. . AND HOLD BUT TO BE COM material region with making Direction of the four the contract 104

Of Christs continual labour and trauailes in the world, whereby wee may take a furnay of our Christian condition here.

he fich manthatig about to take for bitter Bebicine when he fes but the physition hims felfe begin bnto him, it makes bim the moze willing to receive the potion, how bitter foeuer! the labous and transites of this tranfftoate life, baue no boubt.a ery biplealant tafte to humane aliet, but feing Chrift the Shelltton of our foules, not onely tobe an affay thereof, but buen bannke a full baught for our redemption, we should be the more willing to about the receining of this medicine.

When we confider his long watchings, and how he polled

Fuke 6, 12

whole nights in proper, his of ten tourneying from place to place to infruit and teath in el mery Citie ? hig falling hig for fering att along from him ber infancie, from bis flying into gept buto his confumnatum chawbat finall we effe bebold in him, but a life full of labours and transiles, never ended but with ioffe of life ? was it not the birth, D Chriffian foule whiel was then to be brought forth; when our Rachel traugited buto beath & was it not the cause. bolp Church, for which our lacobendured to many parces feruttube ? he who with one brop of bloub could have re world, would not withfanding fafer fo many tabours, fo many trauaites, that no labours what foeuer might bifmay bg.

3 36 fine fenetall times bib Chaile our Daujour to farm procede in labourg, ag there enfued the effution of hi el in his circums flanch egan to rebeine beifecondin its prayer in the garben, the

Gen. 25.18

Gen.19.20

Magarita e

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fifting when his five was opened with the france, there was an flue made fought freeme gamb riners of grace; att thefe were done for our redemption, and get etnicine for our infruction. By the first we tearns to labour in cutting off the bullawful befires of finne: by the ferond, to mourne with fighes and grounes for our finnes: by the third, to more eithe the pleasures of the flesh; by the fourth code crucifles his to the world; by the fift, to have our barts wounded with a duling remembrance of his buspeaks able love.

The boly man lob fuffered an great repalanted troubles (we thinke) as great might be: but for all that, Chaiffy were greater, for laste wat into his whole late, for we therein every age, goe westo every place, where he was

ngo in his ortancie e Berhelen bates ich the bogos ain Will ples Cocome to further putes impelerments of the Jeu acred buto the beath ? Quer atese che street hanger to the Defart refffance in thetemple forcow in the garben! confun lleginelje Judgement cucifying it let Citie. Cuery part: his ves ful feren teares, his eares vencoches his talk multred gatifus hood pricing of thomes; his hands; the direins veniles, his whole bus reing bemailes, his whole so-marked codes as an offering for In Plow there is no reason that hederishe hours be above the Ter fate Ionathan goo n Disple rackes, b efte our lonathan goe ebs in trauailes and lebout

Math.10. 25.

O die

1.52.14.7

fufferel

bearne to live! Chap. 10. ingted for philipsily was pour dines dosepour a destruction an are authoral turk the condition of the land of promise by the delars entering inosibe mittant i tans, that Da-derange it tans, that Da-uid a man after Gobu own hart, as the feripture fpeaketh, thouly he to much affice to ha has long. Octange it was, that Daniel a nan beloued of God (as the Bu Ding. 13. -gelltould bim) ftrange it mas. 3 lay, that thefe of alothers, hould be for much in labours and tree uailes of the world, as they were, But consbering the cherife of an is but as the payer whi goe before the Sabbaarhafrel web doe the rather less min nation of the company of the second of the state of the state of the state of the second of the seco Bla. 53-3 as the Poor bearing being Alle in his denied friends in the worth his owns Apolites, was be till in Alicein her felfe found this

life no other but a fate fabiect to many e great forrowes. What hould we otherwise thinks of it faith one, Tora vita Christiana hominis fecundum Buangelium, Crux & marrytium. Bit the life of a Chriftian man, according bato the Gospell, is no other but a Croffe and Martyadome, Chis Martylbome fatth Ifidore, to amo-fold: the one, In aperta paf. fione, in open fufferingethe other In occulta virtute, in inward of hibben bereue, that is, in a mind reodytofuller.

But how to it, faith & Auften, that Chailt cals thale that tabent, to refreit them? howes his poake fweite when he cala from telt, to labour, and fenbs those that are at quiet to works in hig binevard. The relethat he gines (faith the fame fathet)! is fpiritualion in banifich into Pathmos, but I ohn hearen mes lobpifrom beauen and on w mod

S Befoce thele fpirituall la bours, we know Adam tuthe | Gen.2.15. time of innocencie laboured, and that God bath made nothing to be

Ifid Elili. 7. ca.

be inte that he will have no Cipherm in bie Brethmitiche, or floatbfull feruants in his binepardy Cuery thing in Mature both accomplify his end by a kinde of motion, and therefore ntuch movemen of all other, who by floathfulneffe both become a bery burthen of the earth . for in this bice, wit, bnberftanbing and all bonelt envenours lie bus ried, ag it were in a loathfom lepulcher, from whence arifett the bufauorie fmell of corrupt manners . In that Chail on Sautour called Perer and Andreve while they were filhing. lames and John while they were mending their nets, we may auther how be liked of labour. and thought them fit for a laboclous profellion. Nome natus ad laborem, man to fait to be borne to labour, and therefore nor to rest while he is here. Man goeth forth vnto his labour vntill the evening fatth David.

Sciplo banished all this fouls biours and bappositable people from his Campe : he found it

true be epperience in the courfe and consumance of his warres, names had with em of Earthage, that whileft thep ball enemies in Mirtche the line's notwhat bices meant estionel The Chaidtenmans lite, as it fonlo of alt orhers be far from vice, to mithalt thousb to be from this Conflictnelle. she cause of vice. Le was the #= pottes rute. If any would not la. bour, he should not este a com d

ì

6 Pow berwene thefeaton, and body, was the thet was mult france our felnem onto for the time of our communities bert was have fer our hand to the longhanden the first place to wrake care of all scherchings, e Gode buf bandite goe for ward well with be, howforner the world goe. This is the die ference between the labours of the righteons, and theirs, who wearp themselves in the way of Banitie . 20hen the Waophet freaken of trouble, which the firft ofthele fhat have, he fpeaks of

2 Thef. 3 10.

Pfa.24.19

Pfal.73,18

of beliverance, The Lord delivereth them (fatth he)out of all shut of the other he speaks after this manner, Great mileries remaine for the vigodly, and there is no mention at all made of their des liverance, ambenbie foe Ruftiall men, be faith, Non funt in laboribus, what was the fegirli d'Ideo superbia tentit cos. Non funt in laboribus hominum, (Intilione) at erunt in laboribus Demonum, which are worfer las botten birenterest ute fin ich

Transcription when the la bose and forences of this tran-from life guient barbet may thinkeof belinerance, and of our arrivett to that place where m taboury and fojratura air Ch hofbintopian (latth Do Lames water for the fruity of the band and fould not wie weite forthe fruits of bearien? and fe fee abets chante for gaine, Souldiouts for triumphs to put themfeluts into many bangers , and pet neyther both the Merchant als wares compaffe his gaine, not the fouldiour al wayes triumply

the Lambe. The Supper, and fo the last refection after the labours of the Day. Crauailers having but forcy blage at their

bappinelle to come, is called in the Renctation, The Supper of Apoc. 19.9

Or C

Gen.42-7.

rittle harble to his Abeethen, and made them to a stime to transite to and fro, bet he lausd them sense the made. But the for transite to and fro, bet he lausd them never the made. But the for transites a some ware fure to his made as a sun of the appropriate to the sense of partificant to the needle of partificiple commune hed them to harb their time in gaming and teathings, whereas the contrarie hash the contrarie the contrarie hash the contraried into the Trhe, and eight analy

POC 1999

Gen.7.7.

hat foremult belages block Gen. 8. 16 no his children all this little thought of any other t then have the world was now in the chaffiffing, with sheretons it was not a time tog any other cos distribution eliminati linication

mp Consain to meonetuflon, dentify given one semes buto Cheffi it remained that fore lake fortsbopr a to them lifte neth bethe Crowne, inhoffebt the battaile. When wet fuffer and endire transiles in the mortu for righteomhelle lakes t heweth that the are on be le sheweth that the are Onde Christe Gennbard, out ward more in be confinity me the end. It makes men fuffer the mon patiently, when they lie other Chill fullering before them, and for them. In it miete that the fernant thoute time in pleas fure, when thou artfull of tolls etrapatied Is it fit that bely tie at eafe, and thou fu topp fauthat reason is t ubat reason is it then. O an that leting the Lord Jefus, who

who is to faure about attearthis constant an the attated Lon a about his meanelt fervants? Is it met that her who to not onely the mailler, but the mas her as thoute palle him time in continuali tranatile and thou in constituente este enthen men werefoont taday, that the Aug what live, and travaile, and make provide antogether, pharenotab petther as & Ambraic freaketh o command them, bor frete men how to become fit members of continon-wealth. But thetarein. wetchfull- prouident, inbuffet our bocteach bel to become fi nembers in that milical boby

which is been onely militant:

Actual fair buts that tabout
our ferant; A than you feruent, Thou half beene faithfull or
ver little, I will make their uler ouner much; enter thou into the loy
of thy Lord. Chus we fee Chill
in labours, and transites of the
world. Lob is failing and factificing, while his Children are basquetting.

Chap.

Mat. 15.

lob.1.5.

the sale area arts at a general tra

Of Christs reaching the multitude. and his actions before he raught : which doth also teach vs what we Chould doe.

37 18 their words both the Prophet Danid fpeake buto God t extinge Domine in precept quot mandait: airte 2028 in the moge-ment of precept thou ball toms

manded : the **Brophet** prayer that God would take humans forme and performs by Laws himfelle viv command : this bid out Danious performe. Gab had fatt, Speaks comforably so lerufalem, this bib our Lozd and Mat. 5.3.4. Dautour.

Come we buro his first Setmon bporrebe Mount, which if we beuoutly conflber, fatth S. Auften, we thatt finde therein contained whatfocuer both ap-

Efay.4.2. 5.8cc.

percaine to the perfection of a Christian life; there for that poone Arobe both ent before by the rot all the follcitous bestres of earthly things; there sie that mechanes, that note becords exclude all harred a contention amongs men : there fe thole teares that Do rebanting the forcowfull a repentant foule ne fo that hunger and third is ever helpfull to the necessity of men, and shall also receive merry from God, there lexiber peace that causeth all concerd, and be nice among & the faithfull menere (exhat patience that lifteth ne the flance of heme bom thele milly clou his inferiour region, s pere bennad, are as it we omber his cot. In all their Cha our Comtour fpeaketh comfor-able, propoling in enerpone able, prot

2 To process with his forme of teaching, which was, Tan-

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quan

Mat 7.17

3 1 7 4

4.5.7.38

8 . . .

quam habens pote lattem, es on that had power one-millionity to pierce the Dirg Beart I've land poptare by those horses, kiel lay vinto your where he found ag one that had power to commaund and sulding the beart Apple could take lare men so themaker of manery who could entogen a late to many (houghes), but his which know their thoughes? The Jewes clanks that onely a falle outh was buisinfall . Chaill will not have them fivedre milli Let your commanicacion be ver, v pea, vea, nav, nav, mbr Bahi (ant), yea in spea in heare may in foca heart. Being afgen recles whether it w for a man to put aw me energe au l'23 des cambra. Luciais é plinéticada (n. 7) coi s Moles Latu concerning the grating with of valore; our Da utage their of valores; our Da utage theward the original of this, that it was permitted one to be reason of the hardness. their hearty, etheretore opened

Mat. 5.28.

Mat. 19.7

Learne to line. Chapter. 196 themattet buto bis Disciples. and fectory bowne agait were a fulbecommention of this bouht. fulbecormination of this boubt, that her who putteth away his nife (except it be for fornice: tion) emarreth another, coms mitteth abulterie, and D. Paul to taketh is without further crupit: The voman is bound visio the man so long as the man liacth. By the Law of counting. be Jeweg betrecttob the outward flames, Non concupilees, id elt, lignaconcupifcentia non facies, thou fight was court, that is bitt that coueteth, Chrift tels them there was more required in this into then fo : for why, not onely the outward, but also the r eran is purd man mult concurre is the observation of the same, and theretoge the very intention of the uninde was to answere the Default in Gods Confikoris. But whence had our Dautour this authoritie of teaching to tone all that heard him? first, ton a profound habite of heawenly wifebome : next, from a

most

elta, Neuer man

drinesta fans pomitegrimagi- Mar. 1.19 tera credite Etangelio, tance were the way to com Chaift. Bepentance mates ba Onde the difente, and finding the offenle, we cunne buto the # firtont Bepersance makes be trete the burthen, and when we tall the burthen, wie fige buro bim that can cafe by : Mepentance makes by accuse out feluen,

Joh.7.46

Joh 6.68.

falues, mil we nocule out felnes beregfaith Baint Auften, Gul than that have nothing to accuse be of herenter, Cohn preached beatth, Christ bidughe heatth? Ichn was a light, sub-a ligheis nterflary before buy a lobil ton nopce, and the boger goest be farethe in) ord, the botte bunts thethicke word abidethioliculer. 4 Is John emight reputtince, to Christ dife coughs the fame, to them that this is metalish Doctrine fogathe flaterof man who by repentance thouse of construct with himfelfe, behaving Woods cause against himfelfes and his sowns faule with the mercyal Cable Ga mortisch (fatth Daint Auften) une penitentia vivero, a binbe of venth it is to line without repentence. Ahab thought Elias and his propheryings bid but trous biobing an many thinks of t pocrine of repentance: but it found, and they thatt finbe, it will be their owne firmes, that at the tall malitrouble them, but teffe they repent, asham small 5 But TO DATE OF

long.45

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rReg.18.17

5 But to goe forward, as his boarine in this calling of finners to repentance was most peaceable, to was it alfo calle. plaine, and perfpicuous, euen When be treated of theprofouns delt mysteries, wherein he bled neither pompe nor pribe of affe ded eloquence, yet manit panbe rous, without erther feare, flat: terp 02 by- difcourles mired with gall and bitternelle: this plaine e perfpicuous manner of fpech bare withit amatelte, Declaring from whom it came, manifelled in that, hoc fac, & vines, boe this and thou fhalt line.

the difamulled not the law of Moles but tather ratified the fame, that freating of the Circumcillan of the fleth, which was the Agne: he, of the Gircumciff: on of the heart, which was the thing fignified : in all which there was a powerfull operation: the Disciples rensoned, Did not our hearts burne while he ope-ned the Scriptures?

In this his teaching he bled

Barables a forme of toll ruction 14

taken

Luk.24.32

taken faith Daint lerome)from refembling one thing by ano-ther, which by a thing knowne is wont to braw the heaters to a more plaine buberftanbing things buknowne buto th norwithstanding bute the ge uerfe moze intricate and mest call, ccoabing to that in boni Mat. 13.11 Mathew, Vnto you it is given to know the mysteries of the King-dome of heaven, vnto others in Parables.

A&1. 1.

6 Chip one thing we may withatt learns for our Christian observation, that Christs actis one were enery way answerable buto his boatrine, his woods preaches hollnelle of life, his works preaches the fame, Capit facere & docere (futth . Luke) he began to be and teach: a long way by precepts, is by example oftentimes made fogt and calle. We futfilled in his owne perfon whatfocuer he taught others to theim dicow see mid in their soc baue a light, both of good teache ing and god following.
7 So, the application beteof,

and what we may observe by Chaifts reaching : firft, that be men the pery Brophet, whon God had promited by Moles to raife, whom all (hould beare, and hearing follow. Weaten mer uatte at their hardnelle of heart, who bauing Chaift among them. their eares were to buil thep would not heare him, their eyes to blinde they would not fo him, who came as he ought to have come, according to all the 1920s phecies of oldes let the Derip tures themselves in this cale manifelt as much, and let all gaine-layers for ever be Ment. In the next place, we may con-Quet that Jelus Chaill is the fame for cuer : many Christians would have beene glab, if it had to pleased Gob to have beine prefent with those cie-witnelles, in beholding their Bebeimer : for what a top would thele haue offered the beholders, his benes rable countenance, his gracefull behautour, and to have heard his most admirable manner of exhogration, which would have

Den.11.18

2.1 Long T 5 diz.

Luk.11.28

When Chaift said: Beati qui audiunt, blessed are they that beare, bee had not so some bone, but there was somewhat more behind, which was an & custodium that is, a keeping of those instructions that they heard, to she that the scope of his teaching was not to have his auditors to beare onely or admire, but to keepe and follow: not to discourse, but to practise: for the she and bessed and keeping, and blessing, got together.

In the sam, were those cleane

Ju the law, were those cleane facrifices that did chem the cub onely ino, they must often the cub onely ino, they must often the cub, and divide the home. Chaiff faith of Mary that heard the moad, Mary hath chosen the good part: Hearing is but a part. When the Prophet speakes of the Testimonies of Gods Law, his addeth this, In custodiendo merces

Tuk. 1841

P(al. 19.11

merces magna, in heping of them there is great reward : he both not fay, in audiendo, in onely hearing. The promiles of fals uation in boly Scriptures are not fo much tait forth tothe hearers, as to the opers of the will of God their heavenly father. It was his owne practife, to doe his fathers will that fent him.

Thus as he toyned in one boing and teaching, fo thould we, beleuing and following : that fo a right faith and a Chatflian life, which are an it were coupled together, we flouth in no case feuer : You know these things, happy are you if you doe them. Whatfoeuer wer profelle, wee muß nor thinke to come to beanen by boing nothing wor the of our Chattian calling. In to true (fatth Saint Bernard) of god worken, that they are not Cam. fer.23. caufa regnandi, the caufe of raig: ning, yet are they, vis adregnum, the way to the king dome.

Tolun 6.2.

Bernard in

HINCH BY

THE RESIDENCE

Chap. 12.

Of Christs example in visiting the ficke, feeding the hungry, and curing all that came vnto him; doth lay before vs a most absolute rule of shewing mercy and compassion.

Bether it were to

Iohn 6.2.

Luke 9.19

Iohn 3, 2.

Lake 19.3

ours miracles (for fours miracles (for came many of the people Ioh.6.2) or to be cured of their corporali malabies, so came a multitude, Luke 9.17, whether it were of defire to commune with him, so came Nichodemus, Iohn.3, 2.02 of masterion to see him, of whom so great same went adroad, so came Zache, Luke 29.3, whether toy those causes or any other, so it was, that a company of people altogether came social after our paulour in great abundance, as when some skilfall to huster.

Shefttion repaireth to any populous Citie, the difealed of all other draw buto hun: fo came they buto Chailt who was able not onely to cure their fiche bos Dies, but even to raife to life a gaine their fiel, (nay respecting the tife of Grace, their beat foales) toking open all with the ere of mercy, thewing ha would not the beath of a linner, that came to bee tog finners.

2 Incient and latter recoads make mention of an Cottle fent by Lentulus the Proconfull on: to the States and Senate of Mome, in w Mome, in which he thewes them of one Jefus, who appeared in Jury, going about, boing amb and healing all of what infirmitie focuer they were taken. lole phus affirmeth he was an holy man, (IJ may, faith he, call him

Julian the Apollate himfelfe confesses thus much of him, in ded (faith his) he cured cort en, and recou few that were difeated in body peg Adian and that wa

Magdeb. cent. 1.

. 2. rate

authority was the fame over the

Divels themselves. Whom he cast out, bringing many topmented creatures into their right

3 amell

mindes againe.

Luk. 8,20;

Mark s.8

3 Aveil did our Saufour Chailt compare bimfelfe bnto a Dhefftion, and fo was be, for there was no difease fo beine rate, but he could falue it. the wrought many cures, but when he cured the foule of man, hee wrought a cure indeede, for the effeding whereof he bled biners kinds of medicines. The first, by Dret. when he falteb fortie baies and fortynights. The fecond by Electuarie, when ber gaue big his molt precious body a bloub in his last Supper. The third. by fweat, at his agonie in the garben. The fourth, by plaifter, Mar. 1 5.65 when his face was fretted on by the Jewes. The fift, by potion. Ioh.19.20 when he tafted bineger mired with gall. The fire by letting of Lake. 23. blob, when his bands and feete were pierced; yea, when his hart- Ioh.19.34 beine was Arichen, bis Abe goared with the fpeare. Here was a cure of all cures, which all the Galenifts in the world may al mire with tenerence, and become his Patients, who was fuch a Dhefftion of foules.

Mat.4. 1.

Mat. 26. 26

Luk, 22.44

Iohn. 5.14

3 Grange kind of prefeription it was he entoyned every one of his patients, Behold, thou art made whole; finne no more, least a worse thing come vnto thee. Chail bath waought thy cure, the care mult be to obferue a and best for the time to come. because the relapse is wont to proue bangerous bnto beath.

4 3 nb bere we may not omitto obferue the manner of Chaills curing : be faith bnto the ficke manin the fecond of &. Marke. Mark 2-9. Sonnesthy finnes are forgiven thee. The woman of Canaan crees, Mat. 15.22. Sonne of Dauid, have mercy on mee; my daughter is grieuously ficke, have mercy on mee, as if the were afraid leaft her owne fins were the cause of her baughters Achnelle.

Che Piophet Danin Taith, propter iniquitatem corripuiti hominem; thou hall corrected man Dudg. 9.20 for iniquitie. Achier fait to Holofernes, enquire if this people haue offended their God, othet= wife all our warring will come to nothing, bnteffe he fend a punifhment

filiment bron them for their finnes ambich mabe Saint Iebari fortesfadi funt, 18p our fing Helider. are thele Inflotts mabe frang: and therefore a meane to leffen our punifiments, is to lellen our Innes.

5 Butto confror alittlefar: ther Chaiffs taking pittie and compassion boon the miserable; when fome earthly king wil bis flee his fubieds, and people bus berhim, they all by way of gratulation bying him prefents, and offer the belt gifts they can benife : but when the king of bequen came to billthis people, ther bring bim in bebs (faith the Cuangetills) all that were difealed, those were Christs prefents, and he toke them in god part to, when thep were prefented bnto bim. It is faid of David in the first of Samuel, I Sam. 23.2 and two and twentith, that all who were indebted, biltreffed, or of a forewfull minbe came buto him. When we come buto Chailt, we come bnto bim, to mbom

Mar. 2. 4. Mat.g. 2. Luk. 4.19

Mar. 10.50 Hieron d Mar. 7.34

Mat. 8.2.

whom Dauidhtmfette camewhen bie was Diftreffet, Che blinbe man threw off his forty cloake Luke 7:6. ton runne to Chatfla Che Conturion comes for his ficke feruent: it was a thing commenda: ble to have a care of bis feruant in time of big fichnelle. 3 man Mar-7.43. that was beafe and bumbe is brought bnto him, Chaift openeth bis cares lofeth bis tomane, thewing him the belt ble therot, Goe, and give glory vnto God. Mark 1.40 When the Leaper came buto him, and fait, Lord, if thou wilt. thou canst make me cleane: athe Leaper ? baoft thou come nere any of the Ahareffes , there was no other to be imbed for, but away; thou maift not approatbtowards the Congregation, Twil in no cafe touch the, Leaper, thou art buclean, What Doth Chailt the gentip Gretcheth out his hand, which was libera-Ittie against the couctous, which was humility again@the prout, which was pittle against the en: utous, and laft of all, powerfull against the increpulous. If thou wilt

Wilt (faith the Beaper) shou can't make me cleaner pes, has mouth; ning, would to God we werebitt to willing an Christis, he conched him, he healed him.

modiblen the Oheficion teconers the ache, who hath the beine fitte the fitte partie, or the Bhelleton ? Che Centurion thought Childe Wolle word was to his will was enough : how unting his was to bus giod, we may be it that when the first were not able to come buts him, he went himfette to bille them, as ha did to Peters Wines mother, and the Bulers baughter.

Imongli other works of mercy, his beligering those who were postelled of Dinets was molt abmirable, and none bitete the benefit thereof better then those who were partakers of this benefit. The emil Spirits cry our Tekis, thou Some of God, what have wee to doe with thee? Sure indiebe, they hab no thing to doe with Chaile, but Ch2tft

Mar.I.I

Mat. 8. 14. Mat. 9.25.

Mat. 4.8. Luk.8.29. Mat. 8.32.

resiration.

Mar. I.

Caff.defpi.

Luk.7.28.

Lukc8.2

Chaill had to bos with them, to inis, to call them out from men into Divine Onestionica (fatth Anften) butelle men bib liue like Dinine, Dathen coull ne-uer enter into them, Chail once call out quill friritg, and there are (faith Callimis) many quill lyfritg, which we belieth Dally to call out, as the lottle of pribe, the lottle of toxnication, and fuch other, Chaill call out leaven Divels out of Mary Magdalen, and to many foult bicen; (an 1. Pribe : 2. Cometoufuelle: 3. Luxurie : 4. Cup: 5. 202ath: 6. Incontinency: 7. Sleath:) both his grace bally call out from be, and ftill he ig calling

Mar. 8. 2

forth cuill Spirits. 7 Inother tellimonte Mar. 15:32 mold louing affection to war bthe formes of men, was his often refreshing the hungry: for ha would not fend them away with out refreshings and specially in the wilderness, a place or bertuife farre built toppocure food for a multitube, and therefore he bled the Morn, whayxviloual,

miferior,

milercor. I baue compassion : this he frake when the prople had note far to goe and therfore without relæte might hane faintebby the way. By all that which both bene late bowne. the nature of the Sonne of Bon is discoursed bute be bow much he tendpeth mans welfare, and frecially how ready he is to be belpfull to all histreffed perions. what infirmity focuer therhane.

8 Mence we learne firth ofall to achnomicage his grannelle: Cecondarily, to have recourse bus to him in time of nade, a thirds 3: 3: big example who bath ben mers cifull buto bs. Nazianzen in bis Dintion, De pauperibus amandis faith, quam diffimiles Deo funt Tyranni, it may be truly faib, how bulike to the Sonne of Gob are bumercifull mend

The Spottes of our Lord fain. by his beide, and heard by his doctrine, bow much be wouth Luc.6.36. haus them respect the necessicio of the miferable. Beati mifericor- Mat. 4.8. des, bleffet are the mercefult

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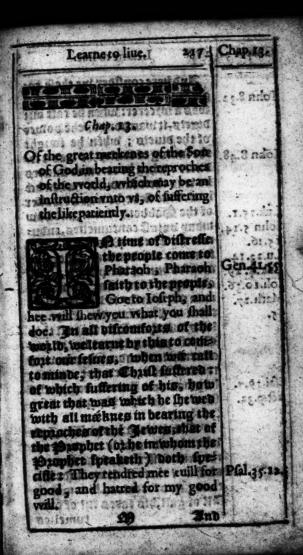
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you friends (faith the Sheripture) Luke 16. of wicked mammon, as if sich men (hould one day, finde that: the omze were their bell friends. when they come to be received into everlating babitations:fo2 Bob (fatth Gregory Nifen) fee meth for to make them Porters of beauen Abraham and Lavarus, Luk. 10.2 2 rich and pope, both together by the grace of Bob, and hebtaben in time, thall retopce together in the kingbome of beauen.

9 What more maife-worth in a Christian man, then where God bath bleffeb, induffrie aathered, and frugality faued, there by charitable bedes of mercy, to pitty the Diffreffeb cafe of others feing Chaift accounteththigas Done buto himfelfe ? When I was | Mat.25.35 hungry, you fed me : if this may not moue be to be charitable and thew mercy, good Lord, what may ? aphence it is (faith Nagianzene in the place before mens tioned) that we live, that we know God, that we lake for another world, and topes in the fame ? who bath granted by to Imke

Nazian de pauper. amandis.

Chap. 22 2 216 Learne to line loke by and behold the beaten the circle of the Mone, the mul-titude of the Artury & who bath given by the course of times feafous, the spacious appe, the howers, fruits, meates, man Rong, lawes, orbinances to contains by within the bonds of cittill focietie & who hath gitten by lands, herebitaments, cats taile, gwbst, possessions : but even bet who would have be meretful buto others, as himself bath bane mercifull buto bus Ind therefore to conclude with the tame father : O man, give formerwhat with man, may, give formthing vnto God, then thait be far, votationers you did to their, you did it vnto mee. anye know to broaders a little or begg and magny, you teclare : efelter man mous be to be chartenble. signatural entirely, a before, and terms in the to ad Estrade (inch. s. do 1



Luka s.r. John 5.14 1 3.16. Lu. 23.14. oh.10.26. Math.27 54.

Elai-29.7. Act. 9.32.

And pereconfloer we these to John 8.32. gerffer, when he ottomiracies die Dinets it was bone bethe power of the binets; when he fought John 8.48. the faning of Coules, he man a fibuter studen hereceineb flitters ha ind a thefolitmourers when he he toda thefolimouseer to beaten the Achestic was a of the Sabboth: what and bem many briult contumelies, endus red he of the Pharelles, who formitme calkbum our affliceties accepts him of bidsplanning cried out byon him, that he wa man not worthpeo line an them of Meading the En lifts, me hall find, that all this Chieff pariently putlop as he murrantes hands, when he is a revilet, his reviled not agains; but was as a Lands before the flearer, as the Prophet Klay Speabeth.

13 Come lus to bis pallion at to her beart in this to concern else mille fulligating of the Manne of Giod & chere flight me flighe him care full of teares, his month fall of gall, his cares ful of com

tumelies

immeliep, hipheart full desles nonen; anto amitaliult, hinden praying for his gerfecutors : there to he beribes and formed, come down from the croffe, if thou be the fonof God, anthenes (faith mirom infulmatibus codein; virtue patiential rion oftendiffet, expecta ent panlatim, toleranit opprobria, irritiones fultimuit, patientiam feruanit, diffulit admirationem, & quil de entre descendere notitis de le pulches refuteritiplus igitur all'de fepuldire funcie, quin de cues discendere, plus fine montens refus-gendo definiere, quam vitam de l Cendendo feruare : 34 Chath when he was reproduct han comic so to not control choice gi uing place to those who includes oneshing where the besting of pattency before the special is white, fuffeverly a little reproch eggs beriflong that were offered hims and he th conis votone from the crofts you option the fepulchies and the was a greater matter to artio from the deputitive then to come.
19 2 bowne

Mar. 15/30

Mat. 27.32

Cyp.de bono patient beath berifing, then to fane life by Descending. De whose patt ence alfoCyprianspeaking, faith, ob how humbly bid he gineplace to his perfecutous i how quietly bare bethe reproches offred ? he mas crowned with thomes, to crowne martyrs with glory, he was fed with gall, to give bs Manna from beauen, he was loaded with reproches to cleare be ofbleme. In the ninth of &. Luke, when his disciples mould have had him cal for fire from heaven, as Elias Did, he anfwered, them mekely, nelcitis cuius effis fpiritus, you know not of what spirit you are, oz you cannot be Scerne betweene fpirit and fpis Tital in order

Luk 9.54

That of the aid Testament, and this of the new, that of requiring punishment by on our examines, this of forgiuing them. In the Gospell by Saint John we reade, for all that the peoples little before were ready to stone him, yet Chisti goes by and by to reach and instruct them, as if his clean

John 21.8

clean foggat any wrong intended at all against him.

3 If euer we call our bell ats tention to obferue, then let ber bo it in obseruing Chaile patience; in bearing the reproches of the world, fring we like not with: out fome contumeties amongst men, tor bowfoeuer we liue wie map lake for no other. The people though Moyles Did neuer fo Num.21.5 much entreate tog them, yet they Aung him with their tangues, but God flung them for it with the tongues of flerte Serpents. Ioleph (faith Saint Ambrofe) had two great troubles at oute, the one was temptation; the o thercalumniation : the tempta: tion be ouercame, but the calums niation was forrowfull for the time. Danid had many harb woodes when Shemei bib curfe |2.Sam. 16 bim: David beares all, and bes it. thinks himfelfe if this were not a chastilement fent from God, Fulgentius a reverend prelate be ing much injured by fome Breis In vital. ans, when he was willed to con: Folg. uent thefemalicious men befoge the 99 1

visuels.

Ambrof.de Ioseph .

Cypri.ad Demotr. the magistrate: no quoth he, I referre my cause to another evidential? Termilian sheweth how the Christians bare with admirable patience all reproches, and Cyprian saith, that their praires were, that those who perfectived them sor a time, might at last come to the knowledge of Godge so recopee with them sor energy beauen.

Thus after the example of Chaift both the godly enbured the hard binge of the world, though the Bondrage, and the waves beate against the rocke. they burt not the rocke, but are themfelnes carned into froth. Apention is made of those who write the nature of things, that the bearbe ID panton though you throw water neuer fo often bus enit, you shall norwith flanbing ener finde it bate. The waters of tribulation map be sowred out boonthe patient, but they eners more are the fame: when certaine heathen men afted a Chailtian, what fruit he had by Chieft ? is not this truit (fato he) not

te

to be mouth at your repaches

4 In this cafe man mult sefer al to God, Sien moueris, Dens loquinursifehou bold the peace god speaketh for the a if & top that it shall be better then thou cand frenke for the felfe. Chill willed the man that mas chrisphia se o pe carreptant aches chrispan carrepte peg aug an pe to, toho being a Hilaned man lap without any one grunging a garol bimian theblind man, he noz bis marches were metter its. Leinen while he chick with peacompanion of cor-continues in this principles Bac-continues in this States and its lapions tehe proches Danid fomesthebat his enimies bab fharpned their tongues like (words.

Geb remoue entie from the minds of Christian men, to it is a diabolicall bice, and bringeth forth malicious continuelies, and the enemie of man hath his name of accusing, or speaking ill of others. In the law it is fait, Mon-maledices surdo, thou thair not curse or speake suill of any peafe

Ichn 5.8.

Ich.9.18.

Lu.18.11

August de doct Chris. Leu.19.14 The prophet David likens these to the Bspe, abeast that is quicke of hearing, but bery til sighted; weake, and yet full of poyson: let these men remember the malebiation of Cham, and the curse that came byon the mockers of Elisha, and the reprose of the Sposse, Why dost thou judge thy brother, hee standeth or falleth to his Maker.

Tres well reteb beare all Comes, and god men know how to beare the reproches of the world . Bene fibi confcius (faith Daint Ambrolo) a got Conscience at home, is not fo much mouse with rumors as broad . The winde both not carry by and bowne the mallie Swheate, but the light chaffe We cannot better beftow our Patience then bpon rebuken or more thew how we have pro: fited in the Schoole of Chatft, then by enduring eitill fagings against bs, after the example of our Lozdand Maifter. The thie Children walked by and bowns the flery flames praising

Gen.9.22

2 Reg. 2.24 Rom. 14.

Ambrof.de

Dan-3.25.

Pfal.73.25

GI

Bob. The Apologic of the righteaus mants, Lord who have I in heaven but thee? Truth (faith Terullian) is a franger in earth, where it hath many enemies, and but few friends. Patience is that fourtaigne bertue that concromes all; if Patience he in our calamities, they are no calamities; this is that bertue that he pes the heart from enuy, the hand from reneing, the tongue from contumely, and otten oner-course our exemiss without interpoles.

fer of the house hierette called fler of the house hierette called Belæbub, why complainest thou of being intured and maligned. Let God be God, and voe as seines him best in bringing bs to beauen. Behold our Medemet, when sale witnesses came in against him, how he was the lent and spake neuer a word, hast chouse he strekend Christ received first many strokes. Art thou mocked so was he of the Housiness, and Herodi Heruants. Art thou betraged

Mark 14.

Ambro

Shorts.

at

Chap. I Learne to live. of thy friend? to was he of his owne Billiple, the Dremarn of his temporalities. Art thou fallely accused, to was be who was Innocencie it felfe. D pet flow of heart, faith our Baurour Luc.24.26 tohis Disciples, know you not that the Annotates of too ought to tuffer, and to to the ter into gloze ? In there was a feriptum eft for him, fo is there to besto fuffer here, and fo for to enter into our glore, as be after fuffering entered into his gloze. statum ath datishing by net allegiting of the light felice. Tithen be are hundle ludant lis in therean act apel nette, and law learne of me to hymble and anche, Moies mest in marginal and thomomy bagging and got shandless iff to a mitorial side of dual bloods salmes appropriate Lichney the Sing connects in marche manner e-Lan Laky lains

Chap. 14.

Of Christs most milde and peaceable conversation amongst men, which ought to be for our Christian direction, passing our time in this world.

艦

lighted when they far intheir children and offipping the feature a fimilitude of thems

Hee

felues. Mohen we are humble and meke, we beare a similitude and resemblance of him who was the merrour of all mekenesses, and said, learne of me to be humble and meeke Moses was the milbest amongst the children of men, per in mildnesse he was saire inserior to the Sonne of God, whose Angelicall life in the world may admire. Behold (sath Zacharie) the King commeth in meeke manner: And Esay saith,

Numb.12

Zach.9.9.

Hee shall not quench the smoa- Efa.42.3. king flax, on breake the brufed

reede.

30hen the Angell Gabriell brought meffage from the Court of heaven, concerning his conteption and birth, the Ingell Luc. 2.6. came to Magareth, which flant Meth, as fet a part, fo in fom fenfe a flower: convenient was it that Chaift fe oboaiferous a flower, thould be conceius at Magareth which fignifieth a flower, a there to of a birgin fo pure a flower, and then tw, when the fpring began a time of flowers. Chatt was a flower forthe fremelings of big peaceable convertation, for the freet fauour of his loue, foz. the wholeformeffe of his paffion. This flower began to grow in his conception, to put forth in his birth, to flourith in his moft holy life. Chip flower witheres for a time in his pallion, but reflowsed more ortently agains in his refurrection. It thou will gather this flower follow then the Steppes of his fwete and peaceable connerfation: If thou milt

Efay. 16:2.

wilt have the operation bereof. apply buto the faith the comfort table fauour of his paffion,

2. Che Bronber Blay in the perfon of Chaift, faith, Spiritus Domini fiper me, The fpirit of the Lordis byonme, for he bath annointed me, & leut me to he'm peace.. Chis was tooken long befoze he came, and this of the nomer of his comming, then foal the Landbe and the Molfe febe together euen nature and grace.

Daw inhen was he borne, but in the raigne of Augustus, which as billories thew, was a time of neace & big boctrine that thould be taught in the world. the Apostle ralleth it the Bospel Ephel. 6. 14 of peace: his Mellengers that szomulgate this hostring, are lathe to be the mallengers of peace : and he himselfe the Ju thos thereof is called the 10 since of peace.

Ca come to his connertation which mas aunimerable to all his: Mhen the blessed hirgin began a little to expoltu = late the matter with him, foales

And

Luc. 2.1.

and himfelfe (as the thought) in Ternfatem, be mittip anfloe reth ber that he must goe about his fathers bulines. When Beter brew out his fword, and firoke a feruant of the high Bitelta,cut ting off his care: Chailt careb thin feruant, and parted the frag with a peaceable abmonition : Peter, put vp thy fovord 30 hen the feaft came that all went to Berufalem, Chaift fapeba little behinde, but for conformities fake be floatly followeth afters when he fpake of paging tole of tri-hute, Peter, are the children free? Yes Lord, yet goe Peter) that we may offend no boby) pay cuftome for thee and mee.

Bercifull Low bow mile a bemenour was this ? The Spolites were forthe when they heard him tell that he fouth thortly bepart from them, and fo might they well be respecting the great benefit they habit prefences for if or any timethe were featefull, he Brengthned them: when they were money to math

Luc.2.49. Luc.22.52

Tohn. 7:10

Mat. 17:23

John 14

wath, he appealed them: when be fam they were forcomfull be comforted them: when he fores faw their troubles in the mould be prayed for them: when they were Doubtfull what to Doe, be Directed them: when thep bib well,be praifed them:ina word. be gouerned them as a father. counfellen them as a friend. taught them as a mafter, and in all his convertation to bare him felfe ag he wan their bearts both to loue and feare bim.

4 for other fortg of men; and Gra for the Bharifles thent felues, hez would not refufe to cate and commune with them. When Nichodemus came buto bimsbe entreb into a familiar collegute concerning regeneration, how he flouid be borne as gaine. a mifterie to humain reafon When another questioned with him of the chiefest com undement in the law, be hewed him the fumme of the iam, which was lone God with al thy hart, and thy neighbour as thy felfe. for the interiour fort of

people

LAIC. 14. 1. lehn, 2. 2. Mat-22-35 people, yea the bery Bublicans. a into of men, which were of all others woll out of grace with the world, when thefe reforted bued him be receined them nav. when he faw Zacheus, one of the cheife of thefe Bublicans was but belleous to for him. he would goe and above in his house, more then be fiene of him. AD hence it was burgarly fare or bur, he te a friend of Bublicans e fin ners and fo was be inberd, the bell friend that ever renentant Unners had. Awhat Chattive fapt bow metely far he bpon the ground rathing with a post we man of Samartathow gractout ip did he fprake burothe woman pifeafeb with an iffne of bloo ? the fain within ber felfe, pet Chitl heard ber,if 3 may but touch his bellire fier touches Chaill, and Chailt by a fantna arace couched her.

T Bratt this of our Sauls our, we learne many things, we fe that he who could have cals ten thousands of Ingels in a moment to mienge him of his enemies

Inc. 1 5 2. Tuc.19.5.

Luc.142,

enemics, would not withflands ing quietly temit all. 200 map observe that be inhoward of heaven and earth, would for all that connecte in fociable manner duith the meanest men, year with Ennery themfelues that be who was from from the Law, would for confo micien labe, from all abouten sorthestian extrat he in exofting and tolling bi wolkione, who will time whis in a france mand of contradiction. Ame the periodil line por Te fe tentimes one of another a heathen Euwerez fezbad a couplace troubtefome fellower to take buon them any more the name of Chillians. Those of all other Month live peaceably within shemfulacy a first a becaufe Chailtians are members of one body, and members are topued together, members fuffer tagether, reionce together : fecondly, they are branches, not brambles to rend and toage one another mainmana

12.4 nde

mother: thirdly, they are flones in one buitting, aftones ought to beare by one another: fourth: ly, they are heries of one hope, ich is to be parrahers in one of the king bome of heaven.

6 Chill reftrayning the letthe of the Law, which permitted the hatting of our enemies, faceb, Wholestier thall fay encohis brother Racha, which is a word of indignation, al fignificth amind tet byen revenge and trouble, tralbe in danger of a Councill, as the want have our berg pull-ong puller, and therefore mith more our implacable humours, me cholevicke and haltie motiing ever fretting and fuming s fer upon renenge: which make mentin a heat and rage become furious, and in a manuer (fatt) Caffianus) minbmen Chip was Caffde fpifarce from his manuers, from rit, iracund. his Chirit, on whom the botie Sholl came in the fimilitube of Mat. 2: 16. a Done. Goo neger Dwelleth any where but in the house of peace, where his spirit taketh up rede far

Mat 4.2

far peace be buto this house was the Booftles falutation.

7 Dow much it concerneth the condition of Chailtian men to be given to peace, and to paffe their time in this world in with Drawing themfelnes from contentions befires, tuce may from bence eafly perceine. Dhappie life boibe of continual Bormes which being farre from borling enutes and a reftleffe beffre of res uenge, with letting nought by the baine pleatures and profits of this world, can fle downe in a calme and quiet contemplation of Gob. a statement due broom

Species makemention of Cato that after the age of fine and Aftie peres be left Bome, and withogew himfelfe to a little bil lage ner to Wicen, there be pal fed the reflone of his life, for the molt partaccompanied with his bookes, enely fometimes be would goe labour in the ffelbes and binepards nere adiopning : being on a time forth, one comes and writes with a coale byon bis boze, D Cato, tu folus fcis

viuere

vivere, D Cato, then onely and well bow to tine. The like is faid of Scipio Affricanus, in the greatell wantes hee enterprifed be never loft battell : and pet be made warre in Alla, Europe, and Africa, facked Carthage: when age came on, bee betooke bim to a quiet and peaceble kind of life, and therein paffed the reft of his dayes, efterning that courfe of life more commendable then all the other . If heathen men have to much addicted them felues buto peace, what though they bor whom God hath called to a calling of peace, and therein to ferue bim truely altthe baves of their life.

8 This not with flanding, when the cause is intly the authoritie lawfull, the intent good, that Coomar be glorifled, a right continued, and imminent bangern morded, it is and may be lawfull for Christians to take of to bot to nothing contrary (an fome have breas med) to Chriftian peace Cob bath affifted tuft marre: the crie

of

Iudg.7.20

Mat.26.51.

Rom.12.

Pfal.45.6.

Aug. 107. ad Bonifac. cont. Fau. lib.22.

of the people was, Gladrus Domini & Gedeonis, the fweet of the Lord, and the fword of Gedeon, but far thefe men, hee that strikes with the sword shal die with the fovord: and vengeance is mine I will revenge : Inbed in the old Celtament it was true accinge gladium cum luper femur Gira the fwood been the thigh : but in the new it is, pone gladium in vaginam, put by the fluore into: the heath t then the people end tered into Canaan by weapons. but we into heaven without fmord or thield; and therefore in no cafe we admit war amonall Chailtien

Crue indeed (faith the Aufren) Rellium accolleres pacern voluntas, incree of necessities pacer
voluntary, and ofther time, conCharftian beliese and valuation
peace, for warre is no biessing,
but a gunishment; busyes the
paceriles observery, then vale &
peneme Amelecie, gor and strike
Amelecie; but in una case is most
that privacy is poster of superior
privite he the coule.

Countmercely fancie of those en before mentioned, he which firthey with the Iword, whose condition in prinate, map fale the Grobe of the fword. Cotake ingentee in a rante of Juffice, impresenting properly finto bequaticise Magistrace, and so nuch box shale testimentes of forthe lawfulnelle of warre, Eufeb.li.8.

specificate of Conference (who dereins abeid mith ingamit mos drength or knowledge, a by the distinct affiltance) both milest thesame, pet even to, ag hittimus rather befire peace, mee, exchanati belinding, b a specially of buneceffering offenflue warres. Thurstere be Pfal. 144no leading into exprinities nowho co the people (Sutth of he office thet) that arous from sealer sycal definit arothe people; whole floor ache booken opinion to ather

All here the building of the materiall

14.15.

material temple began to go forward, alf Ifreet came together an one man : when the fpirite all Temple began to be ere: deb. Credentium erat vinuto cor. of the believers there was but one beart : D that peace and butte might fo prenaile that frifet contention might be taib at reft, that once Chaiftes laft Depart ture from the world might beremembred : pácem meam relinguo vobismpneace Tieane but a goul Let this be Christians rule cumitie with the ferpent, at mitte within our felues. If wet mill neds be croffing, would to Gob we would croffe our euill affedienaspacem habeto cum hominio bus, cum vinije bellum, bane peace with, men, be ar warte (ifchau wilt needs warve) with the owne bices. ollen line bestrer.

The oblations of the peaceas bleman are an Abels mere aco centable buto God : toberefore. top all buquiet pallion, for alt ambittionit beffren, or for all halte of revenge amongs be Egittiang , may that of the

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Swete le the life that infre from boging that happy to that no was comparable to this of our Lesband Speciality for the tucer onely Spaniouts of the boby, but Chaile was a Baule yall safigur Charles Winell achien faith, vocabitur tibi nomen quod the dominionment of bon Chart be talled by a main or anche mouth of Good that mane they at new anton.

Gal. 4. 13

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Chap.sg

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ferm. 1 4.

Bernard it is homic in the month harmonie in the care, melody in the heart. Chie neine Jefue (fatth Antelme) in a name of comforting finners, when they call boon han, therefore himlette faith leins elto milit lein, John, being Jelup: this name is a boue att names: Arth, top that is mag confecrated from euerlait ing secondarily for that is me athen of God: thirdly, for that it was believed of the Barre arkes : fourthly, for that it may forerold of the Prophets : fiftly for that it was accomplished in the time of grace, magnified of the Apolities, witnessed of the Martyra ; acknowledgeb and ponoured fhall it be of all beide ners bute the worth end. This name Jeinstitis compared buto oyle, and ople hath thefe proper tisset suppletly, it chartheth it entighteneth; it matteth lat chearethilly : fo both this nam of Jelus, it luppleth the bert nelle of our bearts, it cherificth the weaknesse of our faith, it en lightnesh the backnesse of the

foule-difver fing the foggy mills of discomfort and it makes bman loke with a chearcfult counter nance, as the Prophet David freaketh, it makes bing loke cheavefully towards the throne of grace. Last of all, it is not onely compared to oyle, but to ople pource out, as if before mercy came from God by brops. but fince this name was given, mercy is wonred out in abun-Datice was to the time

Dur Lord bath many Digine refemblances in holy Scrips tures, or names to express his nature, cometimes he is se Shepheard, for that he warchs eth bis flock:fometimes a Caps taine, because bie betenbeth bis armie : a Baince, in that benouerneth his prople: allight, be: caufe beiliuminaterb thofe that are in Darbneffe : a Done bp which men Docenter : a Mocke, byon which they box build: but in briefe, this name Jelus includes alls for in this be thewes not fo much what he is in himfelfe, an what he into ba. feing

vpon me : but with the bleffeb Marry Saint Steuen, in bur laft ertremttre when wee art bring Domine Ielis, accipe fpiri-

tum

Lu.18. 28

A& 7.59

meiniculus, Mord Jofich vecetus ne fottis, chied rigges sus enig ne for his cit to a bu STORY BEAR SHOTS through the liver of the liver mb bendetions but chary times he chas crementale boom have renerence of the bod fette, aluaa-

Phil. a.

felfe, and feting it tolk fuch

mice, we ought with all mus orobathanhani foniczhé and we therefore in real Sob - Chil announce and fathe belgione of Gid. D. Les hia am Amhach dan tha Cues. Cante in Albert beilendheilimh Han Lidhes o lalad Limbalan Chill in reigen of bg to bill Commission of the Canes Camb the propertie of the thirdle, change deengehafourth le noten four once but fittliffts ty, not one, but many: Artiz, not for a time, but for sucreal which sure Lord Jeluce fully account butte concrement to the base such

And fure, weak commentant was it that he who came to have the terror a name and were the three ways of an amen (faith Lindow) were given of old assorbing but a the paper risk of the perion mames. July street for Abritan was to wante bits cause

Isd. Rtym. lib.7.Cap.7

Phil. s

caufe he thould be the father of many nations.

Elau rough, becaufe fuch were his manners, and actions, and conditions : Abifhabar, brother of mourning, because such were big naffiong, Ariffarchus a riche and god gouernour, who was companion to S. Paul. So to omit many other, we le names were given to express the principall properties of those who were named : and therefore this name Telus, a name of fautur: of which the Anostie faith, there is no other name given vnder heauen, wherin we may be faued. The blinde man faid in the ninth of S. John, The man that is called Lefus, did fo and fo vnto me. Feffus locating of Saint Paules-bodrine and the fumme thereof. It is (faith he) of one Iclus, who was dead, and Paul affirmes to be aline Pen Feffus, this one Tefus was be that lives and ratanes for euer.

5 In this name faith Saint 1 lob. 2.1 lohn, when he faith for his name) are out finnes forgisen

IO. Ad. 12.60

Chro. 7

Rom.to.e A& 4.12

Joh.o. 11

A&252

Luke 1.2

be and they circumcated the child the eight day, and called his name letus. The childe: what humility was here, when so high a Lord accepted so small a Lame? They called his name, not game him this name. Averead in the Gospett, that the entil spirits otd hake a tremble at his presence; and no mermatle, so; assured his very name is a terrour but them, and men of experience, and good profe doe assume as much of this blessed name, Irsus.

o In the own Law Jetus was the expectation of Pations, but in the new, Jetus is the fatustion of the Pations. If at any time we have told Jetus, what hourd were but with Mary and loleph fishe him fortawing to tweet Dautour (fatth H. Bernard) Si non inventus es inter cognatos tuos, quomodo inveniam winter cognatos meos? It thou were not found amongst thise owne kindzed, both should I twice to since the amongst my kindzed? or if thine owne mother found the not but fortow.

ina.

here that this to mill place that trieth military seine, military stolk kichwiha is well britly Je

Chere is great Trino know at peace land Active mill primith there bedout and quiet, and Jelus will not bepart from the, those musile bying Felous away, and could his general choic dethou fite i what trient will thou MA nin long construct and st films be west aby faterm before tiphalemite be have agon as

but choosenics peliterate prite. lenorapued Uniquetry for this appereninelli anelpeso Jelase) toha harbuos his equali: mos ther del another policie chicos inel lains thing bearts Obe puris in trackin bearto tiber republications the implicatures utalic world, thou will bare the heart to Ale uell bim up the fein bote Ghall: may finally thou oughtell not to be call bounce by any abustfitie, but patiently to make all that hall happen, remembring

o Challenne.

mult be the beginning : In auxilio lefu , must be the profecu ting ; In laudem Ich, muit be

this happy name Jefus, to which thou mailt fige as to a Citie of refinge : Trius is the Dent-4.4 borne for beginen to beine was the price of our renfome atherefore our Redremer : his was the author of our being, the worker four well being, and therefore whatfocuer we doe (faith the 35 potte let vs doe all in the name of Col.3.17 the Lord Telus. In nomine lefty

the

D. 13.1 254 this concentred in A thou conte ueft him by the faid boly Chall Mat. 2.30. the was bie mother according the strengther and area ther fast bappens, remember the bours have being action. robich thou waith five as to books for beginner to be be being the price of our conference is there Constitution in the stell to success of whatfoen san the nemeros ding for a wol of

GEORGIA DE LA COMPANION DE LA

Chap. 16.

Of Christs teaching his Disciples to pray, and of that divine forme of prayer yied by Christ, also often to be yied of all denout Christians.

cities there are before other of christian gicities there are before other of christian giman, kinnes, falting, phaier.
These we bie as medicines to cure entis past, to brine above those that are present, and to greatent such as are to come.
Simes and fasting as two wings, cause our prayers to foare beward; it our gravers to foare beward; acob fair Angels ascending and bestending, but none bending bill, saith Maint Betnard.

2 Abonderfull was the proud benceof Ilmigheis God in 02 bering allebingst bat bib apper-taine buto the Cabernacle of all, there was not any particus lar thing about it, but an exprelle forme than fet bowne, how, and after what manner it muß be done. Pour we have not a materiall True of Cabernacle, (for thele were fliadowes of things to come (we have aforme of worthipping God which is more excellent, with all things appertaining to this worthip. Chail our Dautour hath fet al things in orber about this Ca: bernacle, and first of all concerning our firit facrifice here to be offred, that is to fap, prayer: this he tageth bowne, with many cirminibances: as by the prayer of the Publican teaching to play with humility: by the parable of the wibbow, to pray with impostunacie by his commendatis on of the woman of Cancan, to page with fernencie be his refu-sing the phartdes tog their befire to be fem praying, to pray fecretip in our chambers, and other fuch like directions for mayer:

Lakar.11

dat. 17.28 Mat 6.6.

parer; wherby wemay lie that congrandration de ancaracter de la constant de la c and his Discussion atoms of respective to the course of stage of the big course of the course to be course of the course to be a few colors (or attack) the name hely triach about thereof is about erbferagere de cruilian & Recu man plante fach. O what proye (fach South Cyprian diamen erations with the father, then that which is delineted voto vs of the fonne? and how comfortable ma grie Bonn alluben we de notignell ule blue glunt game de counte tegiobut tuen tione motors and beare me ma obferues shat Cheil forteth totur a medeript for me of prag-sad hebre buts he shat all our prime a boult mer sume book mingold heart and and fall for

Vamb.6.

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dag Ser, a post per, ter, tertal in Dras Do, Cyprian, h

Oras De

Chap106. 238 Learne to line Pantologies an trang battifelte bate became to fundament popula migi which adip tauch terran mostyle In the ar Numb.6. £4.25. loci. 3.12. M milates Drat. Do. AND THE PROPERTY assentier Our father which with homen prophyr a story of the father which with homen prophyr a story of the father in the state of neb to make our fates but leaft we might fire and

when we confider him as a factor in the very beginning of our prayers, wie peknowledge his doubte, and grace. For tell chas name of Father, is a name mone by to come but him: The wanding forme late; I boad pattern, I wil gos to my father. Decondarifetit in innier of pat-nitebge, behath gitten bu (fath the Spotts) but their, taberete we crie Abba, Father, Chieble, to the name of programme, Your hemmenly. Pathet exteth for you. But how come we've east us ab be a manie of tones, adjustify the of profit terror thirdly but that will make him out Father, buth Iohn 1.12 tem dedit, &c. He hath ginen vs power to become the formes of God, In the othe Baw, Goods catted by the name of a Lord ego dominus, 3 che Loid; thur bis people are eatled termines; now from the name of Cord he is called Fatter, his veryle, from ferumos are become fines. Aftendo al paremmieun de pintere Ion.27.17 vestrum

Luk.19.18

Learne to live. veftrum Talcenbig my father pour stather, determine they kather and a mount of dignises (for it is the a name of nignisse (o) it is thought to got ively with with chile was of a rich and louing Assistation of a rich and louing Assistation of a properties of a Asther, to loue, to care folks after to special we have as chile 12.8.mos Dien co honour coferucto obs Mar. 9. 22 left te be ford as it was once of force. Nutriui filios, I hant mussed chiftyen, and they baut rebelled against me Blai 1.2. 4 agarne, as motar Faher, fo by we our, and when we pray. prian nifer Pater, our fathers teams of pager prelupport to be lard of many. Let not the rich mighte despile the pose, it leafeth Chaile to have by altogerber cati to Gop our father, and therefore none ought to dif-batus other. Ind as weller our father forms them bim to be a heaviente father in that we man tion With to be in heaven, confess what maner of fath

we meant, to wit beauents, and that we be not beginnvare this ten, we spould be heauents to.

In heaven, what more power full, then to have a father in hemien (In heatier), airbehersten hemfocher wor are bollreller in ennel, eine comtopt is sab han a farher in heatien. In heaten and theretone if our Father in heaven, then is our inhe-strance in heaven. Is benien, as placing his bining po-onety there, which filled h decrand earth; but we lay process because spere objeces groze week thete it felfest

gatheries of the femien potitions we fay, Sandificestin

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Efry 57-5

Ioh. 17-4

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Learne to line.

Grat Dom.

Christ, in Oran, Dun,

to voe his will who gives be this kingbome, to bos his will tite here in reb. Like that of the Booffle, Ac. 9.6. Lord what will thou that I doe?

olio callep Physical be donesting in the contact of processing with a laptonical with a laptonical collection of the collection of t eadly fourt, or most h last then our often to our Deare to, that we mor Ne our alone wild, referring our hesben. T passin will of GDW a thole of time to boe that here on earth which we hope to boe with the

aints

Daintpand Angels for euer in him bimebonic, to bee lattement

Because was cannot continue the boing of Gods wil here in earth. without things necella: ry for our earthly condition, there fore in the fourth place we gran. nobis hodie, give bethis on daily bread : wherein arit acknowledge, that me h da nobis, gine ba, accort ting. Give, an action of tiba nem noftrum, panem bread, not ours as the bi Quotidianum, paile break, of

PC145.15

tome fay, Top agidy es isotop, leperlubitantialem, our feperlub flantiall bread, to wit, the bread of life.

ODe prap to day, Giue ve this day our daily bread, and if we time till to morrow, we pray the fame againe, as if tuery bay we loste by buto Govithat the un fenbuid things necessarie for the life ure fent, may in mercy luke downe Mg breakfor pray, give vs this day our daily bread, the man inches pro denicits ned:prodelitija led pom necestanja (farth an ancient Sether) mer ther far riches, may for delica ters but the thing pacedabing to the Mile- Pro.30,8 ager, nerther to much COMPT GOD HOY notionally a competencies of thankfull buto the giver of the property of the control of the cont

Chryfo.in Orat. Do.

9 Dauin

Icr. 5.25.

ack to be · GE

o Bauing begged at the bands of God things necellary for the life prefent, because (as the Prophet Ieremie faith) our annes bor make Gob take thefe godehings from be; in the fift place therefore, we pray for the forgivenette of our fins, faring, Dimitte nobis debita nollra Forgine by our bebts and tref pallen. 20hence wie may learne Shat our finnes are bebes ant trefpelles : for when we finn we runne in Debr, and comm etelpalle against God. We ome him abedience, and therefore are inhebted by our finnes : wat boe n insomm and therefore are trespassers, which was beliech him immerczeoforgiusa forbis Detition in Efolutika junic, en acknowledgement of confession what we are, to wer, Amery We far not with him, fpare bis, and we will pay all, but Lord forgine, and this we all pray, (frith Ciprian) becquite We finne Dimitte n forgine by our erefpalles : ours and therefore of our owne committin

mitting, we may not post off the matter, as Adam bib with a mulier quam dedifti . The twoman that thou gaueft me caufes me to Anne, whereas inde be the Gen.z.12. finne was his owne in giving conlent.

Chis forgining of our annes. we crave with a claufe annereb, Sicut & nos dimittimus debitoribus nothris: By we forque them that trefpaffe againft bg: where= be we thew of what fririt we are, in that we can finbe in our hearts to forgine others, and therefoze befrech Gob to fozatue bg. Caffianus watteth that fome in his time would leave out this claufe as the Welagians would have done the former, for which they were tared by a Councill for this foule befault. We mult thinke, Chaift taught bea moft beauenty forme of praper, and impletic were it to alter the fame: we mult thew mercie that loke for mercie, and forgive that tobe forforginenelle : wherefore with charitable minds we fa ? Forgine vs our trespalles, as ween forgine

Caffi,in oras Dom.

Con. Milen Sub Innoc 1 .cantfept!

forgive them that trespalle against vs.forgiuing them that trefpalle against be , we show Gons will and his ded, and crave in like fost fosginenelle of him.

10 abhen we baue craued pardon for our finnes pall, we begin to be carefull for the time to come, and now in the firt pertion we pray againff leading into temptation, Er ne nos inducas in tentationem: The forgiuing of our fins is a procuring of god: the not leading into temptation, ts a removing away of that

which is eutll.

In this petition, first we ac-Bnowledge our owne infirmity. ready to be led into temptation: and fecondly we pray for a meuenting grace, that when temps tation comes, we be not ouer= come of it . Saint Cyprian reades tt, And lead vs not, and fuffer vs not to be led : not that God both lead ba, but we rather lead our felues, in confenting totemp= tations when they come, whether they be temptations of peace, or percecution, afflicting

or flattering, and of the two, the later are the most bangerous. Some of the anneient fathers buberftandit, that in this petis tion we play to be belinered from all temptations whatfor: per because me know not bow fone we may fall:others by leabing into temptation, that we be not willing to confent, and be lebor carried away by temptations and to febuced, and this may be our humble petition, epther for preventing temptations before they come, or when they come, that they bot not piematte. Otta atara tal

11 And this is an entrance to the feaventh and laft netition: Sed libera nos à malo : but belt= ner bafrom euill. We map to be delinered from all entil, that be it Cometimes we fall into temptation, yet that we boe not fall like the Elephant, who falling, rifeth not againe. Being fallen, we pay to be belivered, or to come forth. In praping to be belivered from all entil, both include at Dangers both of body and foult

miefent.

prefent, 02 to come, that map be fall our felues op others, (when we far, Deliner vs, (which me alfo infert in the other petition, as not prapingto; our felues alone: and praying to be belivered from all cuill, we buderftand all mis chances, which may befall be by Sea og land, Céping og waking, from bodily os ghofiy enimies: from fire and water, from fobain or baproutbeb beath, and ante manner of banger: Et libera nos à malo, and pelmer be from entil; to all which peritions we befech Bob to give his bleffeb grant: and let men and Angels fap.

FROMORONO! HOL

Amen

Chap

Chap. 17.

Of the transfiguration of Christ our Saujour vpon the mount, mentioned in the feauenteenth of S. Matthews Gospell, and what wee thereby learne.

enery action of Christ our Saut our be (es Saint Auften faith it ist) for our instruction, then this (mithout

question) of his Cransigura tion bpen the mount. The fame father writing, De mirabilibus facra feripeura, of the wonderfull things fpoken of in holy Watt, mentioneth this of the Tranff guration of the Some of Gob, as an action of specials regard, an action once bone in all the time he concerfedhere amongst men, and not done without a grentmpfterie:

Concerning which we may enter D 5

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enterinto these two considerastions: sirs, quid factum, what it was that was now bone: secondarily, ad quid factum, where some it was bone. First, to consider the quid factum, what it was that at this time was bone, So. Mathew sath, Et possex dies assumplit I eius Petrum, I acobum, & Ioannem, and atter size dayes Jesus twhe buto him Peter, lames and Iohn his brother, and brought them by into an high mountaine apart, a was transsigured before thein.

Out of this narration we may observe to orders sake, these particulars: Art, the time, quando, when this was done, the Cept satth, post fex dies : secondly, locum, the place whither Chill at this time repaired, in monten excelsion, into an high momentaine apart: thirdly, quibus restibus, who being witnesses, hee tooke with him Peret, lames and lohn: somethy and lastly, we may observe rem gestam, the thing it selfe that is done, transfiguratus est ante cos, he was

tranf

tranffigured before them . for the first Et post fex dies, and after fire bayes. There are that allubing to the number of fir, 02 post fex, after fire,fap,that as after fir Dayes in the Creation, there followed a bay of rell; or as the people when they were in the wilberneffe bab fire bayes to gas ther Manna, but on the Sa: boath they gathered it not : fo after fire ages of the world, there will follow a long Saboath oz time of reft, when we that! not nebe to gather Manna any moze, when there will be a ges nerall transfiguration: we looking for a new heaven and a new earth(faith Saint Peter) wherein dwelleth righteouineffe. 2 Pet 3. I 2.

But to leave these men with their sirmiles, and to draw to a particular consideration of the time here spoken of, & post ser dies, and after the dayes, the Contunction et, semeth to have reference buto somewhat going before, if we loke bathe buto the end of the streenth Chapter

and

and the laft berfe of the Chans ter, there wa finde a promife made by Chailt buto bis Difet ples, Chat there were fome of them that thould not talte of beath, butill they hab feine the Son of man come in his King-Dome : not as fome fuppoled. that thefe thould not talke of beath, butill Chailt come to indge both quicke and bead: but by comming in his Kingdome was bnberftob, vique dum talis appareat, qualis venturus est in fine mundi, buttli he fo appeare as he thall at the end of the world, that is, glozious, as he appeared fire bages after the before-nas med promife in this his tranffi-

guration.

Et post fex dies, and after six dayes. Haint Luke mentioning this transsiguration, Luke 9.28. saith, factum est autem post hac verba fere dies octo, It came to passe about eight dayes, after, that Iesus toke Peter and Iohn and lames, H. Luke having reference buto the time wherin this transsiguration was promised.

as also performed, faith, about eight dayes. S. Mathew speaking onely of the intermediate dayes, bath post sex dies, after are dates, so the Guangelists in effect mention one and the selfe same time.

By that of Saint Luke, about an eight dayes after, we learne that the Spolites did tarry a time for the performance of this promife, as they bib wait for the comming of the holy Choft. Act. 1. 4. 18p that of & Mathew, after fixe dayes, that they tarryed not long, Behold I come quickly, and my revvard is with me Reuel. 23.13. Thus much briefelp of the time, quando when it pleased Chaift: when it most concerned his alos ry and our gob, to manifelt himfelfe in this bis Cranffiguration, that heaven bib not confill in words but in Debs. From thetime when, we areto condper de loco, of the place where, affampfir eos in montem excellum, he toke them bp (faith Mathere) into achigh mountaine apart. Into a high mountaine, to theto (faith (faith Remigius) that true haps pinelle is not found in infimis mundi voluptatibus, in inferior delights here below. Wherefore both when our Dautour did preach of dieffednesse, Mat. 5.21 as also when as now he is transfigured, to shew a state of dieffednesse he goeth by into a mountaine. Into a mountaine apart, according to that, ducam eam in solitudinem. I will lead her into the wildernesse. Osca.2.14.

Bauing confibered the place, quo aflumplit, let be come to the per long, quos aflumplit, whother were that be toke by into the mountaine, hee tooke Peter, lames, and Iohn his Brother, both tor number and quatitie telles approbatio witneffen altowable in Law: for number that, that by the mouth of two or three wisneffes enery word may be confirmed.Maur8.16: for the qualitie, Pererthat biblout Chatft, John that was beloud of him the bifriple, with this claufe expectely graceb, The Disciple whom Telus loued; and Tames, that of the Inofflea

Spolltes was the firl that fut: fered beath for the tellimonie of Chaile. By this we learne that thich forts of men (faith one) hall fe Chaift in gloze; thofe that with S.Perer tout Chrift, who fait, Thou knowest Lord, I loue thee: those that with Saint John are beloued of Chail for to are all those that here his Commandements : Iohn 14. 24. thofe that with Saint lames bo fuffer for the caufe of Chrift, fo Doe all those that endure the calamities of the would for his names fake, mit ita

But bere artfeth a queltion worth the afking, how was it that fuch a multitube following our Dautour Chailt, he bid one ly manifelt hinifelte to fo few? when be manifefted his humilitie it was to a multitube, as when he fuffered his pallion, he would fuffer at Jerufalem, and at the time of the Balleoner. when a great number from all parts were affembled i now manifelling his glozy, it is to fom that of his Bpollies, and thefe charge

charged to conceale it butill ter his refurrection; which wa to frew bow farre the Sonne of Gob was from the Disposition of men : for the most part, if they bane imperfections, they labour to hibe them; but if any thing worthy of commendation, they would that all hourd know it.

I fecond bemaund to, whi Dib not our Sautour manifelt himfelfe to all the people, or at leaft wife, who not to all the 3: polites, as well as buto thice why not to all the people ? he caufe all that faw bim in humilitte, were not to fe bim in glorie: why not to all the Apolites as well as buto thefe thie ? because to some there was an illis dáram craticto them it was given before others as to know mofteries; fo to fe mofteries : particularly it was not permitted to Iudas, who was not wors the fo glorious a fight; genes rally it was not granted to the reft of the Apolites , to teach them not to enuie the prehemis nence of others, which man me

le in Saint Mathew, who being an Apolite as mell as Peter. lames and John, bib natiotelis Cauding wite this of their nsaife: for being permitted to shoft this Cranffiguration of their Lord and Maifter. Chus much thall fuffice to be fpoken concerning the persons, quos flumplit, whom he toke apart to behald big Cranffiguration, 02 quibus teftibus, toba beina witneffen.

Beffoes thefe, lee there ap: peare others, to mit Moles and Elias, and a tarre greater then thefern the boyce from beauen. egen God himfelfe. Beb there appeared no more but the Ino: fles, it was fufficient to tellife a matter, de facto, but with Moles and Blias there to appeare together with them, ft was mirabile Confiftorium, an admirable Confiftorie, Moles and Elias the chiefe of the old Testament; Pcter, Tames and Iohn, principali men of the new : Mofes and Blias for the Law and the Brophets; Peter, James and John, for the Gofpell:

Bafpett: Peter, lames and lohn for the Church militants Moles and Bliss for the Church tetum phant. Chrift ig beab of both : Moles and Blias for the bead : Peter James and John for the fis uing: both appeare with Chiff as both baning benefite from him; as well Moles and Bliss tholethat went before, as Pers lames and lolin, those that con after, all fing Molanna to the Donne of Wod, all frodin nei of a Metemer. In that Mola and Blas appeare with Chall. there is confuted the obloqui of the Lewes, toho accused out Soutour for a breaker of the Law of Moles, Chailt was no menter of the Law of Moles: Moles appeareth with him. Che Jemes accufe bim to be a blaf phener, Elias appeareth not with blaschemers, so his ans pearing with Moles and Elias. was not without good a weightie consideration, na considerat

Laft of all, in the popce from beanen, wee haue an I faib a greater by fatre then erther

Moles

Moles of Blias, euen God him: alle giving rectimony, bic eft fihus meus dilectus in quo mihi complacui, this is my beloued fonne in whom I am well pleafed : a tellimany twife giuen to the nas turall Sonne of Godin the new Cellament, at his Baptisme, and at his Evanffiguration, a toftimonic of conforation to all the adopted Sonnes of God at their enferance into the Ca grace, as also into the future flate of glozy, thefe are my beloned Sonnes.

Chaill was the betonen Son of God in whom both God was well pleafed, and Chaift te to th whom we are well preafer : for our fetues, to whom by aboption and grace it is given to be made the Sounes of God: Tolin tors, in this wee lie how God is become propitious bute bs, euen by Chaift, in whom he is pleafed to be well pleafed.

Appen this boyce came from beauen,the Apolites felt bowne, to fjewthere is no belp in Mofes 02 Elias when God comes to

indae:

tudgement : being raifed by there for neyther Moles not Bling but Chailt alone, to them charall help is from Chailt.

The time, the place, the fong prefent, concerning this Tranffiguration, confidered, fr remaines to come ad remgellam the thing done, transfigurants el ante cos, be was transfigure before them. Eransfiguring (# valling from one forme into other, wherefore our Lord at Samour, at this time as were beawing allor the traverse of his flethings cuidently change bimfelle into the forme of Top that is to fay in plaint tearmen apparuit quod erat, het appearen fuch a one as be was indebe: of which . I crome fpeaking. fatth, talis in monte apparuit, q appeared on the Mount, as he fiall come in the bay of indees ment. Monderfull was that change of Moles his countenance who comming downe from the mount, bis face bib fo guiller that the people could not bebi

is but this of our Santour far ercarben that of Moles; that was m behalding God without, s artfeth from an inward mer: that was onely of the ite, this of the whole body, the ning through she cloathing, which cloathing was as white as the light, when his face of him as the Dunne, if this won rfull brighenelle were in the ay then might there feme two Sunnegat once in the firmas ment; if in the night, then was hedrining more enibent, when ser, fare it is the very behold n thereof was with aftonishment and top. Anthe Peter hims 1.16. faith, with our eyes wee law his malefie : when we were with him in the holy mountains we fam his matelitie, at which light was in such an extalle forgering that beath was the vallage to glory, he spake faith Cuangelist) ha mure at hat, bestring to have three to mucles, one to: Moles, anothe tor Blineme one tor Christen carin

caring though bimfelfe bid le without theirer so bemight hen the beholding of to gladio and glosious a flatt. Int f much de re gesta, of the thi bone, transfiguratus eft, be me tranfägured.

what it was that as done by Chaift out gatheres be th errato lette out them

end ozincipall

transfiguration may be ad confe Lationem Apostolorum aduer Dhen him by, verie 12, and to envare labours . fo bnberftend et conflict

utlices, the bictory would be logious, that the afflictions of Rom. 8. 18 this prefent time are not worthy of the glory that shall be shewed vnto vs.

The third cause of this trans Aguration may be ad confolationem Ecclefiz, to; the confolation of the Church in generall, that though it be bere militant, in many Chiemifhes top a time, get it shall one day be triumphant in glozy: and this both answere the objection of lobs friends, what good hath thy righteoninelie brought thee? of their impious question that say, Malachi 3. 14. what profit is it that we have kept his Commandements and that we walked humbly before the Lord of hoalts ? to learne a god leffon from a bab teacher, wee doe not ferue God for nought. Job. 4: 9. In the ninetenth of &. Matthew, and the frauen and twens tith berle, Saint Peter faith bn= to Chill, ecce reliquimus omnis & fecuti fumus te, behold we hane left all and followed the : quid ergo crit nobis ? what shall we saue ?

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Dr. Burley

haue & Ichis faid voto them, when the Sonne of man shall fit in the throne of his maiestic, yee which followed mee in this generation. shall sit vpon twelve thrones and judge the twelve Tribes of Ifrael Row leaft any fould thinks this promise bid onely apper taine to the Apolites of our Dogn: Chailt goeth further, fa ing, Et omnis qui reliquerit de mum, aut fratres, vel forores, au patrem, aut matrem, aut vxorem, aut filios, aut agros: whosoguer (and fo this appertaines to all that follow Chail) thall forfate boufe, oz bzetbzen, oz fill= cru, or father, or mother | 62 wife, or children, or lands, for my names fake his thatt receins an bunded fold more, and half inherite enertailing life. What is that centuplum, that him bred fold furely peace of Confcience in this world, and ever lafting life in the woold to come. This life will not ever laft, to be affured that there is a flate of happinelle in the life to come, is that that makes our tores iopfults

opfull : and fo wie come to conliver what may be the fourth mile of this Cranffiguration. plt, an affurance or a frate of glose, refembled at this time be Chill's glorious appearing opon the mount according to that of the 3 portion As we have borne the Image of the earthly, fo shall wer beare the Image of theheatenly yea, when hee shall appeare, wee shall be like vitto him this wie affuresty betwie, becoung our conversation is in heaien, from whence we looke for a odies, and make them like vnto his glorious body, according vnto the mightic power, whereby he is able to fibdue all things wate himfelfe. Phill s. 20.

The fitt and last cause of this

Cransaguration of Chaise our

Sautour map be ad excitandum defiderium to titre bp in all be: muers a wellre or longing to areame this state of glozy. In the thirteenth of the Banks of Numbers, Gad fent someto blew the Land of Canaatt's that by

their relation the rest of the people might bellre it. Chaft our Sautour here manifelteth his gloap to fome of his Disciples, at they and all believers with them might thereby be ftirred buto dellre it this effect take it in S. Peter, who byon the fight bereof bellrebthad tabernacien. one for Moles, another for Elias, and one for Christ: not caring though be himfelfe did the with out theiter, so be might have the fruition of to glavfome a light This be fpake (faith the Gir gelist) not knowing what h faib,as being in an estalis at the bery beholding fo glozious an apparition. Bonum of hic effe, te is god being beres god being indudate be where Chailt is, whom to fee, as whom to know is life everialling. John 17.2.

Awben Simeen bab fren Chaff be deffred to fie wooldly things no more After D. Paul was tas pen by into the third heaven, he never respected honogeriches. or the like bere in earth. If bertue faid Plato could be lieue, it

mould

would fir by admirable lone of it : but if a ftate of glozy might be fer,as by faith it may houth it not therfore ftir by a longing defire of attaining it yes berily: furely it much filrred by the Baophet David, who was as thirlt to God, who thought it long before be bib appeare in the prefence of Gob: fatiabor ch apparueritgioria, I thatt be fatif: fied (faith bee) when thy glosp thall appeare: thereby fhewing that his Ringly effate bib not fatifie him : now we are wont to hungen, butill be are fatifile ed. Co conclube, a contemplatie on of a flate of glosy should flir bp in bs a beffre of glozp,a.ib to breakt out in that of & Auften, when thatt we fet the head that was crowned, those hands and fet that were pierced ?

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Chap.



Chap. 18.

Of Christs often praying, and specially in the garden, when his foule began to waxe forrowful, and what feruencie in deution we here learne.



f ener in ferious manner the world were occasioned to call to minds the high decount of

high become of his often praying, and with that ferneucy tw, as never any prayed, then most especially in these dayes, when Dathan (evermore enue ous of many felicitie) most sets to possess the world with a dumbe spirit: if ever I say, then most especially ought were in these dayes to call to minde the admirable deuption of the Hon of Bod, Denotion waxing keycold amongs men. For the palson of Jesus Christ, set by re-

member

member our felues and thinke a little more of calling boon God by religious and benont prayer, remembring who it was, that frent whole nights in prayer, when he was labouring for the fance of the world, and the fals action of our foule.

If the eyes of God doe at all times, and in all places behold by, then most especially when we present our selves before him in prayer, when both attension of minde, and humiliation of body concurre, actions most bestering humble success. We often repeate that of the Prophets O come let us worship, and fall downe before the Lord our maker but we not met by humbling of our bodies, so to sue sarpendan so our soules.

Coapprach and enter buto the place of prayer, as if we came to fit in commission with God, a would countenance him in his owne bouse; is as basemely a custome as Christianitis can yeld. Co behort men now a dependent from long prayer,

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me are cafed of that labour . (which Chatt bled in refuting the Whareles) when to many care not bow little they pray : nar, which is more, when fome freme not to make fo much ac count of this holy butte bum Bob, wherein Chailtiang alfemble themfelues in publike prayer : as if by preaching ther would have evermoze God bo feruice buto them , but they be praper would never boe fernice buto (Bob. Com.)

Ind pet for all this not one ly to speake of prayer, but of fer nencie in pager, may be helpful to our Chatkian defires in feruing God, faing our denotion is often fo remiffe; as wee may freme rather to freak then prep: freme the very boufe of paper is almost mabe nothing leffe. whereas our repairing thither puts be in mind of a dutie to be performed : therefore he that Dispes not in the Church, both as bee that eates not at a kanquet, that fearnes not at the Schoole, that fights not at the

warre

warre, that walker not when be

to in his tourney.
Co moue be to a due confide ration of paper, let be oblerue atthistime Chaile praging in the Garden, when his foule bes gan to ware forrowfull, as the

Cuangelift teltiffeth.

Inthighis praying, we may confiber thefe circumftances: firlt, that it was folitarie, to; that he now left his Difciples; as ho had oftentimes before done, when he went out alone to pray which both commend bate be falitare praping. Deconbly, be prayed with humiliation of body: S. Luke faith, he knoled Luk, 22.41 bowne and prayet: 6. Matthew Mat 26.30 and & Marke, that he fell pade Mar.14.25 Brate boon the careb. Che @ uangeliffs may fone bereconcited, for it may forme he firft huces led, and afterward for faintnelle be was faine to fall profrate : end this commends bato be militation impraying. When he raifed Linerus, and reflored the Joh. 1 1.41 bumbe man to the bie of speaks Mar. 7.34. ing, we finde he lifted by his

Mat.26.21

Hx.17.12.

Pfa.141.4

Ad.7.60.

epes to heaven, which was fometimes his gedure in praying. When Moles prayed, he held by his hands buttle the going bown of the Hunne: which bolding to of the hands, Danid called his evening factifice. When Stoven prayed, he knowled downs according to Christs example, here in the fecond place mentioned.

the third circumstance to be observed in this our Sanisours praying is that it was instant right: for he subtected his will to the will of his father faring: Si ravis, If thou will: which both teach his to commend our selves allour petitions, whole to the will of God.

The fourth, that it was with forrow: for he was in an agonte, and this both put be in mind of that of the Apollie: The Spirit helpeth our infirmities, for weeknow not what to pray as wee ought, but the Spirit maketh intercedion for vs with fighes, which cannot be expressed.

Chefferharte was with perfeuerance : for he came this

times

Rom. 8.26

times bato his Difciples, thie times, and in thie places was he tempted, and thee times bid he here prap, and willed his Dif ciples to play that they enter not into temptation. D what Deuo: tion was here! his laft funper being ended, he goeth foath accompanied with his Difciples. and fpeakes buto them (as a to: uing father byon his death-bed. when he bath not much to far) giues his children precepts at parting, which they should remember when he is gone from them, of which precepts this mas not the leaft, Watchand pray that you enter not into temptation.

Peter, lames, and Iohn, gos with him: for those to whom he had before the wed the glaze of his Cranssignation, to them would be now thew the huntility of his passions that as there had some glazious things, so now should they see humble things; to these he saith: My soule is formoviall, request montern, butto beath, tuen to beginne to seath;

Mat.26.41

Mat. 17.

3.4.1. TEM

beath : 02 vique, butill, may be taken inbefinitely; and fo, Mp foule is forrowfull buto beath, that is, butill a fatiffaction for the finnes of the world be made by beath : 02 vique, butill, map be taken incluffuely; and fo, My foule is forrowfull buto beathschatts, butill the feanball of my beath be turned agains to the life of faith : triftis eft anima mea,mp foulets forrowfull. Bere Anselme cryeth out, vade hoc De us michow commeth it topaste, o my God, that thou taking byon the the nature of man fourbeft begin to forget thou art Gob?

4 Chaile assumed this feare and forcowfulnes for many causes: first, to proue the truth of his humanitie, for it is naturall but man to feare death, and of this naturall forcow was our Lordforowfull: per so doe we butters and him to be forcowfull and to feare, not with that feare and so forcow which ordinarily drowneth reason, and causeth man to quer-short himselfe, as Peter soy feare of death denied his

Mar:14.68

his Maifter : this manner of feare was farre from Chaift for be came for this entent to fuffer, and reproued Peter when he buf-(waded him from going to Jes

rufalem and fuffering there. There is a kinde of Repping hacke, naturally incident buto all, which at thistime appeared in Chailt, as other humaine actio ons did, bis cating, bis liebing. his hunger ethe like, all which were in Chaift, (finne onelper= repted) properly as in man:noto this forrow and feare was otherwife in Chaift,then in be. In be for the most part the passion of feare, both goe before the rule of the will, and the judgement of reafon, but in Chaift it Did followafter, for both the Apill and the indeement of Beafon went before : for when he hungred and thirfted, he did it willingly and of judgement, he feared willingly, be forrowed willingly and of indgement. By this then, there is nothing to be confidered in Chill ag conftrained but all is to be believed as boluntary,

Mar.8,22.

and

Mat, 26. 37

and therefore feare and forrow. ag they were naturall, fo were they boluntary and rationall. Apperefore the originall of the Tere faith, NO EXTONUTE 1004. Copit contriftari, be beganne to feare, be began to be forrowfull, and not be was fearefull. feare and force began in the part fenffetue , but came not to the minde oz buderftanbing . foz when the Guangetiffs fap, his foule began to be forrowfull, there the foule is taken for the part fenftrine, in which are pallions. Ind here we may confider, that Chailt could not bre benature. as Adam could not bre, butill he committed finne : (For the reward of finne, faith the Apolite, was death) but as he toke byon him humane nature, to bid his alforwithout our infirmities, fulfer that boluntarilie which was incident to our nature peato our don's tions

I troubled pallion arifeth in the minde, epther belibes the manner against the Decre of

reafon:

renton : The former of thefe two to fometime incident buto men, although the belt amonatt men a the fecond, to the imperfect onely. A perfection force furmounting both was in Chaift. for that in him, fenfe was fuhten buto realon realon buto will, the will to the buter: Canbings the buberfranbing to

Chatflings forrowfull, faith Saint lerome, not for any feare of beath, which nature refufeth. but for the fcanball of bis Difciples, the infloctitie of Indas the ruins of the Jemes : a thus it is not diffonant from truth, faith Saint Ambrole, if he were beaup in foule for his perfect torn, after fir according to the judgement of the nunctent fit: there, how farre our Saufours tears was from bifruffull thoughts or weater pallions. which to thinks to be in him were moft improus thut in their fufferings, being rightly could red, we le a most abmirable conuentency in all, without fances íno

Hieron, in Mat.cap.z6

Ambro (in Luk.cap.10

ing of bulearned and irreligious concetts concerning a beferrion of doon.

6 Wo come to matter of ins Ornation, for that is most behousfull of all:in this forcowing of our Squiour we learne thefe things: first to bene bowne be the rute of reason, forrowes and pallions that arise in bs. to refraine them, and kepe them in obenience bnto the Will. Decondin, not to dispaire if for row and feare at any time furmife be. even buto the fuffering of beath. Thirdly to be forrows full for the flate of others, after Chaile crample. Fourthly, a: mitifiall our forrews to repaire onely buto God, and commend out felues bnto bim as Chaft bib by marer, and thus briting our forrower with bis forrower who in our forrowes forrowed with be, we that the better beare them: and the street as

7 mabie bone. Chill bepars teb a Conescalt from them, and Mat. 26.30 there mayet, Father if it be poffible remone this cupins faith Abba, Father.

Father, and wee to (fatth the Apolite) far Abba, Pater : tivife father, both according to the hebrew & Breke, thewing that God is now father of Jew and Bentile. De fatth, if it be poffible, referring the grant of his petition to the will of Gobiffit may fand with the fame will, and not otherwife. De prapeth for the remouting of that Cun. get fo, that loking to obedience, he goeth forward towards his fuffering, and faith, Fiat voluntas ma,the will be fulfilled, abhat of bumane belire he before mentioned be now in action procedeth to relinguish, as if he would far, Let not that be bone which T baue fpoken according to bus mane affection, but let that be bone, for which I was fent into the world, and now am willing to fuffer. Chat which he requis reb as man, to wit, the remouting of the Cup, be now leaueth as refoluting wholy to proceed with the will of Gob. But was the will of Chaift any way differing from the will ofbig father tho berilp.

Ma.26.20

herity, for he faith, Non quero Iohn 5.30 voluntarem meam, fed voluntarem rine qui milit me, I febe not mp owne will, but the will of him that fent me, and this manner of conditionall paper, flouid he remembred of be in praying, not our wits, but Load, thine befut: filled.

8 De prapeth the third time the fame thing, thewing that he goeth to pray; and to pray the felfe fame thing to : not of for getfulnelle, but of berp feruence! Whereby we may obserue, that to pap and pap againe, is a part of high Denotion . The Gen.8. 11. Dous went foarh of the Arbe the fielt times and returnet forrow full as the ment out, thill the metern were bp: the goeth foath the fecond time, then the floud in a bateb, and the brings a branch of Diint, a figne of quiet and peact. fict, a forrowfull praver goeth forth, All the waters of advertin are by: the praper goeth forth a agine, behold the waters are fallen, praier brings acrop of O= line, top & tranquilitie of minbe.

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o at the end of Chaifts man: ing the Ingels appeare comforting him, they who at this time feme to have prefenteb them: felues in the prefence of God the father, affonifhed at the Agony ofhis Sonne, came forth, and may for the remouing of this Cun : anfwere is made, my fon bath of mere love and mercy bn: bertaken the Rebemption of man by the effusion of his blod. which could be brought to paffe bung other meaner : which the Augeta hearing, they returned to Chrift and inhonouring thep mufort bun, and in comforting phonour him. Ind here obferue wee there things: fire. that our Samour prayeth long before he receined an anfwere, to thew, we must not by and by gine ouer a Secondly, that the greater his agony was, the longer his prayer was, to few, that in grentelt Agontes we thould continue long in pasper. Chirolog in that the Angels came and comferted him, to finnifle, that if we continue with constancie conftancie, the Ingels reispee ouer be : in that the bannes of bloud came bownest thewen the greatnelle of our Sautoursconfliet, wherein be femet both to Doe and to fuffer : hig bloud was true bloud, according to his natural exiltence, but get mire culous and fupernaturall, if we refrect themenner : fox it is a hous nature to poure out tone therwaters blond, which Chail old both aline and dead. Beholt O Christian foule, the redeine and Chantour call into florat fo the anneg. In this it is ma fell have bitter his pallion b whose onely thought so much changed nature. Of this om Sautoura (weating may be an thered theie feneral! observati ons: firft, the greatneffe of his agonic: fecondly, that this agonie canfed fweat when it was a columnant : thirdip, this futer fatting boon the earth, we may gather that the earth or men ins habiting the earth, baue benefite bereby.

3 Boto was prefenten before

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the enes of the Sonne of God, on the one ade, Gods tult tudge= ment and wrath towards man . get buappealed : on the other foe, beath and hell as get not banquitheb , himfelfe left ag it were alone to enter the conflict. outting forth his hand to receive the cup, and per he beginneth to pull it traggine, but after a little while, goeth forward with full refolution to the worke well be gun, which he brought to a most happy end.

Let the benout man learne, in all the preflure of abuerfity to fet refore him ChatOs acono in garben; be it that boubtfull obs ledy betweene feare and forrow boe much obscure our naturall belighes, here have we to; times of trouble a president to follow, but chiefly in the agonie of death, tuben ficke men are vanting and labouring for life, they are late then especially to endure an agonic, for then beginneth a conflict, Pature Drawing one way, and obedience to the will of God another : the fririt goeth

forward,

Chap. 19.

That Christian men may take comfort amidst the calamities of this life, by that of our Samour, John 14. 1. Let not your hearts be troubled, you beleene in God beleene in me alfo.



Tue wine fairb Sa- Prou. 28.1. lomon to those that haue grief of minb: Thrift freing Difciples to hane

priefe of mind (for why, the theps | Mat.26.31 peard being taken away , the hepe will be frattered) he gine them the fweet wine of confolation in these words, Let not your hearts be troubled, you beleeve in God, beleeue in mee alfo, as tf. in me credentes, belieuing in me, you believe in God. Be which his that has witheir croubled harts, partly in that he had latb, one of them houte berray bien and partly in that he had tolds them

Ichn 34.

must shortly bepart from them, beganne now to comfort their hearts after this manner : You beleeue in God, beleeue in me 160.

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Thrift knowing that his own Apostleswere left bnto the inturies of the world, that they bad bubertaken a militarie p20= fellion, and were to fight huber thered colours of bis Croffe.he bere comforts them against at flictions , not fo much by taking away afflictions, that they haut them not, as by frengthens ing them when they come, that they faint not: to the outwarp man he fore-telleth a croffe, but tothe inward man a flag or for treffe. I croffe to the outward man that it exult not : comfort to the inward man that it languish not, Let not your hearts be troubled.

2 In this of our Daulour, we fe whereunto this his ers hortation tends, not that they fould not be troubled at all.for that is about bumane nature, himselfe (as we have heard)

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wastroubled in his agonie: but the trouble bere tooken of, is that which hindereth reason. difmaieth the buderstanding in oppofite to peace and tranquilis tie of minbe. When the foule is caft bowne by Diffruff and beas uineffe : to fhate off all thig. Let not your hearts be troubled, you beleeue in God, beleeue imme alfo. When an earthly captaine both comfort bis Souldiers the his termost be can boe is to frence then them, as Judas Machabeus bid by exhortation: Christ not onely both Arengthen bis fout diers but he puts Arenathinto them.

I noble Prince sometime of great deuption and balour, seing his Trime much distinated when they beheld the huge mulditude of their enemies comming toward them, perceiving by their countenances that their hearts began to faile them, ascending to an imminent place, he makes them a very heartis or ration, which he drew but their heads: Art, he shewes their

2 Mach. 15

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Chap.19.

caufe was tul, and that Gob was bott to exofper tuft enters prifer : Teconoly, that their enemien were those whom his. and their ancelloss, who now bare armes with him, hat often tops ted: chiroly, that being fo fete. tf thee prounted against that hage muftleube , the blitone would be glozious; bowforier. for himselfer he would be in the battell, or returne with triumph. Die Pration was no foner en ver, but a vorce was heard thoughout all the Frince, eucty one croine, forward, forward, the enent was, they bapptly ore: unileb.

multimbe of erolles are resouse to allatic by in open flets, which they eaule our hearing to be troubled, but a most noble Champion have wee, that at fires by that our carife is full, that our enemies are the feation all Goog straints have ever tending, if we premite, our computed with the hearenty. Dur Champion him be hearenty. Dur Champion him be hearenty. Dur Champion him felle withing and bie in directoric, why hould

Mach.rs

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out hearts betroubled ? nap, we have wonne the day: you shall have troubles in the world, but be of good comfort, I have overcome the world, forward, forward, forward, in the name of God, our enemies are foyled enemies, our battell is not so much to overcome, as to cleave but o him, who hath overcome in the assaults made against bs; we are rather sequenties.

But here grifeth a Bauble anestion, the first fering wee are Delinered from our enemics how to it that wee have fift enemies ? the fecond is & Auftens, fallegatus eft Satan, if Southan behrund, who both be fitt mos tell Gods Children ? Ca the first question the answere is. weare belinered from our enes mien Luke 1. 74 that is from the feruitude of our enemites; flune, beath, Sathan, Co the ferond the answere is, Sothan is bound for as he cannot have be, cempt he can, but buleffe we come within his bands and confent.

Ioh. 16.33

consent, he cannot hurt be. Char we should not like lobs ante stumble at the adversities of the world, as at a rocke of offence, thinks our selves the rather out of Gods favour, we may perceive we have budertaken a condition of life subject to suffering,

4 Because Christinein the hardnesse of suffering, therefore where he spake of suffering with him there he spake also of sitting t

amilitariepzofellion.

Luk.22.29

with him in his king bome, You shall he voon seates indging the twelve Tribes of Israel. Like the Physicion, who is mont to mire sweet syrupes with his bitter potions, that the patient may be the more willing to receive them: so our Gaulour here comforteth his Apostles, not by promising to take all troubles come, to assist and albe them. Simon, Simon, Sathanhath desired to winnow you as wheat, as if he mould say, tosse and winnow you be

may, be that, but make thy faith faile be that! not : Ac, Simon, I

baue

Luk, 22.31

have prayed for thee . Beleeue in-God, beleeue in mee also.

1Bp faith (faith the Apostle) Mofes palled the red Bea, and be faith we pallethe red Sea of many tribulations in the world: it was not Peters body, but Peters faith, faith Saint Ambrofe, that walked byon the waters. That which he faid buto fome. the Son of God faith buto all, for he euer fpake to the beart : Let not your hearts be troubled. The waters rage, there is one mightier then thep, God is on mp fibe, I will not feare what man can boe buto me. You beleeve in God.

We may not promife buto our felues Better things then our fellow fernants have treed, nap, then our Lord bimfelf bath fufferen : Meruaile not at this, (faith Baint Iohn) if the world hate you.

Men might haue bene en= couraged by the example of Camillus Scipio, and others, which haue beine hateb euen when thep did wel in the Common-wealth; 1 3

and

Heb. 11.29

:Ioh.3.13

and Chailtian men might haue for examples, the fuffering of Efay, Ieremie, Micheas, and other of the olde Brophets. A cloud of witnelles might be collected in this cafe, to thew how they mail lake for troubles in the world. but our Saufour brgeth hig owne case onely: You know that it hated me before you.

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Ioh. 15. 8

Tho Aqui. m 1.Erift. Ioh Cap. 2.

Meruaile not at this. There be three things (faith Thomas Aguinas, which we are wont to meruaile at. The firft , when any thing is great : the fecond, when it is new: the third, when it is feldome . How that the would, that is to fay, the louers osthe world, doe not affect the children of God, it is no great thing : the Phyfition thinkes it no great matter if the Lunaribe, man, whom he bindes, do frike oz kicke bim, alag be is frenzie and knowes not what he both. Decondarily, it ig no new thing to have trouble in the world, we finde it fo in Abel and Ifaack, and all from the beginning. Thirdly it is no rare thing : for there is nothing of

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nothing more common, and therefore our hearts should not be troubled (that iste far,ouer= much troubled) with the griefes of the world : we mult not calt away the But for the bitternelle of the rine: Si non tribularis, fortallis non inuocares; Tfthou wert not troubled, peraduenture thou woulds not denoutly have called boon Gob, which is a pain= cipall part of Gods worthin.

6 The world and the Temps ter both boaft of giuing pleafures buto carnal men, but come to the performance, and thefe pleafures are bery tomments : Chailt promifeth tributation in the world, but come to the inward man, and there we finde a world of iap. The rate of the tre is bitter, but the fruit is pleafant: Chaift promifeth reft: Inuenietis requiem, pou fall haue reft, but it to requiem animabus, relt buto your foules : bis bur= then it is light by loue, and wie are made frong by grace: a bur= then, this is wont to buburthen Unnerg. De that lets bs in this tournep, 104

2 Reg.5.9.

iourney, knowes what is fitteft for paffengers, and therefore we map endure with comfort thefe outward aduerfities when they come. Fælix Lepra , (fatth one) hanny leproffe was it that made Naaman worthip the God of The rael in his heart. The tharne Coames of the winter they make the tres bare, and the windes feattering the leanes, thep for a time flandas Dead, pet there re: maines ftill life in the rote : In like manner afflictions of the morld make the members of Chailt feme befolate, & the ftoz= mie windes of verlecution fcats ter abroad the leanes of world's profperitie, pet there is life in the rote, there is faith and top in the heart.

There is a difference betweene the top of worldly men,
the top of those whom Christ
hath as it were, taken out of the
world, that is, from the love of
the world: the former thinks felictive to could in abundance of
riches, in pleasures, in glory,
and such like, all this is but out:

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ward and momentarie,like a lit= tle Sunne-Chine in Winter, for one faire day it hath oftentimes ten foule; and fuch a number of troubles as almost the former pleafures are balbt and banish to nothing . For the latter of thefe, they have indebe often outward aduerfities , but fuch tores within, agif all aduer fities were nothing, & this principal= ip commeth to palle by Chailts meanes : for whatfocuer be roucheb, be bib fandiffe it, and ther= fore hunger, thirft perfecution. they are not now fo arienous, but worke all for the gobof the faithfull. The waters of Mara which were so hitter that none could brinks them, Moles but calling in the wood that God an pointed him they became Cweet : the croffes of the westo were grieuous bneill Chailts Croffe was put in among them, now their talle ig altered : 3 Grange light was it in times of perfecue tion to fee a few Lambs to ouer= come be no other weapons then patience and faith, a multitude

Exod. 15.

212

Tertul ad Scap. of Dolues, and to referce (as Tertullian faith) in the mioft of torments. Wonderfull te to to beare bow Saint Paul enbuer with arace from Chrift, both even challenge and proude tetbulation, and anguith, and bunger; pea, life and beath that any of you all tag if he would freake like a man of courage to all the eductfittes of the month: Shall you all feperate me from the love of Chrift Be pour hatt not: Int thus we for how in Chaiff, we are armed with inward grace at gainff the world without and all the troubles thereof.

Iohn. 14. Deu. 11.

Rom. 8.28

S Another reason which our Santour bleth, is, I goe to prepare a place for you, and therefore he of god hope. Mojes to fir bo the people in times of their dis fresse speakes but o them after this manner: The Land you go to possess, so not as Egypt but a Champion countrie, and goods to entop, which the Lord bissists with the entity of he latter raine: We have promise of a better land then over Moses promised:

In my Fathers house are many manfions. The fourney was long and mearifome toz Iscob , a meahe |Gen:46. and feble perion as he was, pet by reason of inward top be bad conceined in his heart, he well endured it.

Be it (faith & Auften) that

we baue not temporall beitues

John 14-2

rance from troubles, this help: eth that we doe not embrace chais tian Beligion tos the commos dittes of the morid, but for the topes of a life to come, which wil make amendistos alt. The benefit of acaime in belt welcome after a Corme, libertie is mont to be most pleafant after a sime of bondage: You shall for row (futth our Sentiour) bu your forrow Toh. 16,20 fall be mirned into loy gour foinrow, and therforemotening ones

forrow, pours, who have being faithfutt buto the end. 203hon the Propher David frante ofthe forremen of this worth, he cal-

God, for the waters, are entred even

Aur.li.22 cap. 22.de cinitate. Dei.

Pfa.69.1

to my foule. Lord (faith Peter) bid | Mat. 14.

mee come vnto thee on the water Th:

Pfa.l93.4.

lob 282

on. 16.20

Maritis

The fame Doobet in another place goeth further, faying, The flouds are rifen. O Lord, the flouds haue lift vp their voyce, the flouds. lift vp their waves : the waves of the fea are mightie, and rage horribly, but yet the Lord that dwelleth on high is mightier. Ind fure-Ip bato trouble as bato the raging water bath be fait, Huc procedes, et non procedes amplius, hether halt thou come, and thou halt come no farther : maters as they rage and I well, fo bo they often quench heate, cleanfe corruption, and they ferue to tempter.

In the nine and thirtieth falme, he betereth with what great artefe a bitternes of minbe he was brued to complaine ! pet remembring himfelfe by whofe proutbence it came, he faith : Obmutui & non aperni os meuro, quoniam fecifti: I became dumbe, and opened not my mouth because it was the doing a distant

ing waters against and and

id (miss) and placed

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Chap. 20.

How that of our Saujour exhorting all that would follow him to denie themselues, and take vo their Croffe daily, doth concerne vs that beare the name of Christians



Bing forewarned. and armed againft the trials of the world, beforether come it remaineth

that we be ready to bubergoe them when they come. Low Chill thewes be plantely what me maft take for if too will b his Disciples, when he giueth out in open proclamation, Whofoeuer will follow metler him deny himfelfe. In the text of the @ uangeliff, having before spoken othis owne fuffering, be by and by fpeaken of their fuffering who wouldfollow him: first that they frould not thinks that his fuffering

Mar. 8.34

fuffering bib abfolutely exempt them from fuffering all croffes of the world : for Ego meam, vos veftra: I baue taken bp mp croffe and you must take by yours. Deconding, be thewerh himfelfe as a carefull Couernour in the Otp, who in a calme to wont to infruct the Mariners against the tempelt likely to follow, and this he both as it were in familiar manner, by thewing what himfelfe had Done, and then what his Difciples (bould boe, firft. what he would fuffer, and then what they hould fuffer.

What Peterland (hould I not moe to Terufalem ? pes, tt is not onely my cause but thinesand the cate of pou all, wholoener will follow me, let him denie himfelfe, and take up his croffe daily and follow mec.

2 Bere Chail fpeaketh genes rally buto all of what effete and condition focuer, bigh and low. richandpare, wholosuer. Moben het fpate of fome fpeciall mille: ries, then turning bim to bis #= polities, he faith, vobis datum eff

noice, to you it is given to know the mifteries of the kingdome of Gob : but fpeaking of the may. to follow him buto bis king: bome, be fpeaketh buinerfally buto all, who focuer. Omnium eft. nofce, it is for all to know. 3: gaine, as be fpeaketh bniverfals ip, fo both he fpeake louingip : wholocuer will not as forcing as ny, but louingly inducing all, leauing his followers to their owns willingnelle. Wholocuer will, by which he both more etfedually draw them, then if his bed bled all the threatnings in the world.

The Caped men e grop beads in Ifrael faid butg Roboam, if shou (peake hinde morbes buto this people, this people will be thy feruants . Chaff fpeakes kinde worden buto be all, and deales mol bountifully with man, according to the biguitte of his parlan, we which thaving laid by rich treasures to bestow amongs bis triands; if he will or command the publike creento lag, this and this excalute is reade

Mat. 13. .11.

ready to be bellowed by a bountifull Lord, may it pleafe pounow to come and receipe it: both be not now more perfwade, then if he thould by a tharp @bid pull and braw men to receine this treafure againft their wils ?

3 Againe, he which bath in his houthold two fores of Der= uants, the one fre borne, and of his alliance, the other flaues and bondmen, when be requireth any ferutes of the former he fpeakes unto them milbely, according to their ingentous difuolition, but the other be commaunds ablos lutely as common feruants: we are as of the chiefer less of Chitt his family if not hauting frewit, per will freed by grace; nay we are of his owne alliance, a therefore when he fpeakes buto bothe fprake fouringly buto them that love him, wholoener will; but buto his other creatures, as the beauch, the earth, the funne, the onie, he both nor require but command them ! To in the time Tol. 10.12. of Tofia be commanded the Sun Kin. m. 1 to Rand ftill:in the time of Elias

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he commanded the heavens to be thut: when fome rebelled againft Moles, be commanded the earth to open and fwallow them : but with man, to win his heart, be beales moft gentip, and cals after a milbe manner, wholosuer will : The antecebent theweth the manner of calling, the confequent a buette of him that is called . Let him deny himselfe, and take vp his Crofle daily and follow mee . The antecebent fhewes Bobsvolo, the confequent quant to have our volumus. Broken Chailts will is foine in calling be, our will hould not be befes dive in following bin.

4 In this confequent we le that fom what is required at our hands if we will be Chailes fol lowers, as also what it to to ivit, the venying of our felues, and the taking by of our Croffe baily. Ind furely moft aptly both our Sautour Chaft, after (peas king of his own Croffe and pals flon, freake in the next place of our croffes and fuffering, leaft prefuming of his fuffering, wie Chouln

Numb. 16 20.

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flouid be ouer ready to flattet our felues, and count of nothing. but libereie of the ftelb, and fecus ritie of fate, thinking that bis luffering was enough : therfore to take away this bangerous conceit . Chailt fpeakes at one time both of his fuffering and our fuffering : of his pallion, as also of the meanes how wee that come to be pretakars of the bes uefft of his pallion, that is, by tollowing bim. This following mult be in the giuing-him the full pellellion of our hearts: this giging muft be with all willings neffe; for be will have bolunta: ries to march buder his banner.

The the children followed God, and how i by going out of their place ? the text faith, they followed God in their hearts, Rebecca was faib to goe and ens quire of the Lozd : Whither went thee & from the place where thee was, to the place where the was not ? Po, I the Lord fill heaven and earth : the went not from place to place, as it is not required to Doe in fols lowing

Icr. 21. 24

Dan.z.

Gen.25.

41. m cant

22.

lowing Chaift, but the went from life to life, from manners to mannerg:from god to better: from grace to grace : and this is to follow him . Dinerily faith 6. Auften) bib our Saufour beale with thire forts of men concerning their following him: one offers himfelfe, and is refufeb. Maifter I will follow thee: ans other that faith nothing, is called, fequere me, follow me : a third beferreb when he was cals led, and to blamed. The firft res frected his vanfit, for all his vans fellion : the fecond faid little and was received to grace: the third mindeth temperal things, when he might haue hab eters nall, to whom Chailt faith, The Foxes have holes, the Birds of the ayre have nells, but the Sonne of man hath not wher to lay his head: what is that, faith . Auften. de verbo Dominiscrafty imaginas tions, ambitious belles baue rome in fach mens bearts, but the love of Chailt hath normme.

In the world fute in mabe to be followers of men that haus coun:

August de verb. Sermit.

countenance about others, but to be one of Thrifts followers. in finceritie and truth is far bet= ter, pet forthis tem care little at att. The pope followers of him in humilitie, thalf one bay hane more countenance then all this worlds pompe is able to afford. Smal futetgmabe for rhis;nap. Chaift himfelfe becomesa futor to be, when he calleth, who locuen will. The people fait to lofus, the Lord is our God, and we will ferue him: fo may we fay Chiff is our Bebemer, and we will follow bim.

f flow what is to be done of him that will follow Chail? Whatre two things, the first, abneget sepsum, let him dente hims selfe: the second, tollat crucem siain quotidic, let him take by his Crosse daily. For the strik, he that will follow Chais, must some Chais, for hie which requires ha chearefull giver, requires ha chearefull follower but how must be some Chais? as himselfer yea, more then himselfer, for his must even deny himselfer, Adneget seinsum

ipfum. Ind how mult a man beny himfelfe ? marrpas Abraham bib in forfabing his fathers house. Adams naturall beffres, that

fenie pleafant buto him.

We belt fie (faith & Chryfollome) tohat it is to beny our felues, when wee behald what men are wont soboe in Denvina otherg: when anycafteth off an bufatthfull companion a graces leffe body, be neyther retopceth at his profperitie, nor is griened at his aduerfitie, be refrecte not at all what pleafeth him, or what Displeaseth bim, as one that will have no more to doe with fo bad a nature : the like is bone in be nying of our felnes, thavis, our fenfualt belives, to grow out of lone and liking of them, a cleane reied them.

Co beng our gods, out friends, rea, our bery pleafures is bery much: and pet to follow Chille me mult goe a ftep fur ther that is to wit, we must beng our felies. Non noftra, it is not only required to beny that which is ours, but euen our felues alfo :

PG.45.11

Chrisoft in hom Mat. 16 allo : but how come we to benie our feluen ?

a Sam. I c

6 firft ofatt, we benie oue

Origensia Lewit.

felges, when we pelle obebi ence in all things buto DD. which obedience is better then Sacrifice In obedientia (fatth & Gregorie) voluntas propria, in facrificio caro aliena mactanir, In obedience our owne will in facrificed in thefeesternall oblas tions the flet of fome ather trees ture is offered. In the old Lem they had many kindes of facris fices, which were killed and of fereb : now (faith Origen) this manueris altered, infeab of a Mam, we hill our trefutt paffis ons: infrad of a Goate, our bus cleans affications : infleat of fig-ing fowles, vor inlethaughts e wandzing cogitations. Til thefe mult fine kill in benreite our felues and the faithfull furely he supposing the motions of Anna, make Merrers of them-felser, Decandly, we denpour feluer, when we dell's the promotations of finne offered an Toketh wid tohen he with-flower eutil.

Gen. 39.7

eutila of whom it may well be fato, that it was as great a mis racle to fe bim chaft, in that piefent neonocation of his militelle. ag it was to fee the three children walke without burt amonalt the flerie flames, to excellent a thing it is, to acceptable bato Bob, to benie our felues when promocations of finne are offred. as they were buto Tologh who had before religned himlelfe to Cob. Chirdly, we benie our felbes, when we put up wrongs and inturies of the world faving with Steven, Lord forgive them, Ad. 7.60 and lay not this fin to their charge. fourthly, wet denie our fetues when he crolle our owne with marketinguily our naturals befres, and when we begin to be Centurious over our owne at fections, and fay to this of that Go, or come, referring our felues to the will of God; that for nor to much me time as Charl by stace may be fail to the in be Laft of all, we benie our fetues, when we crafe to factifice water the feet, or attelbate and thing

Dan. 2.2

Gal. 2. 20

1 Cor.15.

to our owne actions, much less to our owne merits, and thereforetealt of all in the high misserie of our instification, enery one to key with the Ipostle, by the
grace of God I am that I am. Ind
agains, not I, but the grace of God
in me. Ind this is the summe of
benying our selves, being the
first degree in following of
Chatst, abneget scipsum, let him
beny himselfe.

7 The fecond, Ht tollat crucem fuam quoridie : Ind take bn hie Croffe Datip: let him deny himfelfe, and this benying mult be cone indede : The word is avaginoada, that is, beny for altogether, or deny for god and all. Let him deny himselfe, by be clining from cutll : take vp his Croffe, by fuffering entil: and follow mee, by conforming himfelfe buto me and my lawes prescribed him. Let him deny himfelfe, by renouncing his owne will ! take vp his owne Croffe by bearing patiently leffer 03 greater perfecutions; and follow me, by walking in my waves.

Et

Eccollar queem fuam, and take the bis croffe. It is not fairly a fear crucem fuam, and carry his croffe; but sollar, let him take it by, so figurife, a boluntary and willing fuffering; became ruill men may band croffes they heave them, and boe not take them, but they beare them grungingly and impatiently, not willingly and thankfully, as those do that tals low Chaiff, lerenic faid, this is my former, and Levill beare it.

The crofte in fait to be daily; because we can never live with out croffes, and therefore must beily prepare to suffer, or at teast wife have a minde trade to suffer. It was not without cause our Saniour pronounced a blessing to those that suffer perfecution, because to the subgement of the world, they are subject to acuse.

Chere is none tines, or can line, but he their finde, epther from himfelte or othern, accolle to take up. The croffe of bumble men in inturie : the croffe of

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religious

religious men, is talking and watching the croffs of rich men. ant and Concinie! th his croffe. The felfe in the morth, were an Tob spulie before hacreval men, he toly them

utour both not beats after the epand traines fold formthem, are wont to tell of plantures and profits, and fuch like : Chailt speakes of taking opecrofie, offuffering, of bengs inghimlette : If any will follow me ferhimetike op his Croffe, One wonto thinks that this perf we ding tyeres kind of diffweding. and a meane rather to make mot men foner logistic hinethen tol-tolo him, and set full was the power of him calling. To great tong shehope of immortalities this celling of Chill, filled

mosto full of Chaillians, nots with fanding the cold m manifold croffer ther were before promifed to endure, pet they left all their hope that the world might promife, and fol-lowed him by afflictions. Char fame, Buscquatterne, and follow me Dath Comeren the most bitter and harvest abuer fries of allito follow Chaift what elfe is it, but the greatell felicitie that can happen, buto mate? when ton di

8 But bere me fie wie muft emed a crolle as our Dautour forthewes be, that we take not offence thereat tuben it commeth. And the Chaiff fuffered his owne Bpotten to hunger, to be in beniger of tempelta; to goe forthin the world among it mas ny enemies. Let it mot getene he to beare the gate in fraite, and the may narrow, because thrend thereof leabeth buto life. The croffer of the woold are many as toe le to Abraham, topo Gen. 12.1. luas faine to forfake his owne countrey, a time in feare among ludg.10. trangers: in Samplon, who was 20. taken

r Kim.25.7

taken of his entinies, and from fully handled : in Zedeching whein his old age had his even pulled out, and was faine to ent his paper in forcionis

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10 Beathen men make mention of Policrates, of Samio, e of Cam. biles, who after much glory, futferen forrowfult croffes : bat for the faithfull, let not the morlbe croffen bifmap them. Che natus rall Somme in profitable baid by not onely infummer, when it ripenerh our truits, and is near rer buto be but in winter alfo when we fow our febes, and the heate thereof is further off : fo oufnelle. Cines Toby the bitter gall ovened the eyes of his beop, but buto Nabuchodonofer the bitternes of affliction oveneb the eres of his foule. The croffes of this world they are bupleas fing to bumane palat, pet they are often medicinable the engine is laid to the bulwark but the fortreffe is not worme : the tre is beaten with fromes, but the roteinfure, afflictions affanche Out marb

ten Heat

matward man, faith within it remaines late. Ju all these Chieff lends first the ople of guarante in the state of grace, then a full deliuerance in the state of glozy: drs: a refician is given to the languishing soule, then a Satiabere, when it shall six God in glozy, when the bambe shall be no moze in danger of the wolfe, not the Come of winder and Comes.

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CHOMPHOMP NOW

est of respective and rolled techniques are being to be to design the being something of 342

Chap. 21.

That Christs example doth teach Christian men to line in all orderly and dutiful obedience, to Princes and Gousmours.



Be faying of the Greekes is true, Takic multing The overly be and as parties, Order is

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the mother and preferrer of things: for fure it is that the fociette of men conflictly in rusting and obeying. Obedience is the berrue that teacheth all their dutie to God and man. Government and Governours are from him who ruleth and governeth all. Where none doe guide others, what other can be taked for where others is not had, confullon will follow, and the fue cells of confulion is plaine ruine. Where men shake off obedience,

and live as they lift, what peace can be preferred to where peace is not, when flute expher in Church of Common wealth can long flute? where Rulers are not, some runne headleng, they will know not whither, in the tent of their owns wills: others are waiting by and before in ospinions, all are are body cleane out of our learns in before to a different some with any four mours of hairs a hate and all hearden bute the Ram (became a late a late without pareialisis, both speaks indifferently bute will bereis obestence, there is concord, there is continuance in well body.

Alament those of all other who live buder the Law of lament to be the Law of lament their, the Lament grace; to their all durifull obedience to tulers and Governours, placed over them by God, what more friency, more Christian edgans ches of one dime, Comes of one building, fellowesin one family, children of one father, members

IR 4

touch, the lofty and Babilonical building of Aubboane spicits, who refuse conformitie and obe-

Dience

Ex.17.17.

Cyp. de vn.

Iof. 1.18.

Róm.13:1 1Pct.2,13

dience to government among & men. At his very birth obedience was spewed, when the blessed Lu.2.4.27 Mirgine came to Wethlem to be taxed : his Circumciflon wan his obedience to the Law : his prefentation in the Completone | Mat. 22-21 the fame; his paying Cribute; exhorting others to boe the tike, thewed how much he attowed and established civill obedience to fuperiours and gonernours. in aftifing energonehis due. The Apofties & .. Peter and & Paul exhort hereunto : the one will ling be to obep for Boos fahe, the other to: Confctence fake The paatife of the Brimitte Church, not only in laping bown their lines when Ruters were Epiants, but when the Church had the countenance of authority buder those and Emperours Constantine, Iouinian, Theodofins, Valentinian, & others, fhews eth how butifully and lozberie Chailtians livet, for obementer abone att Pations and people of the world. Eleutherns commens beth Lucius a king of this Land, 据 March

Mat. 17.

Epift. Elu. citatut inter leges for Edu.prim. Sleid. in com, de Anabapt. of thosemen, who thought thems selves from brome obedience by a bains furmise of Chaistian libertiessurely it in so stends the refusion to it is not most the refusing the misunversanding of some Heriptures, which they have hammered in the soage of their meaks have caused their meaks have cause the rome and range into humans, for so are they want to be stricken with a spirit of globius that would be singular s about all others.

Luk. 32, 26

Princes of the Nations beare rule, amongst you it shall not be so. AD has a farre fet consequent is this, and a filly reasoning. The Spossess must not have a repair nicell authoritie one over and sher, as Nero, Caligula, and such repairs had, therefore I hillian people should not live in obed ence to superjourn; the are fresh from the law, therefore called to such

fuch and fuch Christian liberties but fubication taketh away its bertie. If fre, then where in at-Braint & S. Petertals Us that | 2 Pet. 7.16 ignozant men peruert Scrip-tures : the antwere in plaine. Chailtian liberty frath by from the bondage of the Law, and the feruttude of finne, but molt fitte agreeth with obedience to Mus lers, and in rulers to God him: felfe, who fatth: by mee Kings raigne. The Apolite tellesh be that in the latter Dayen, Men shal be lovers of themselves, disobedient, heady shigh minded, having a there of godlineffe, and from fuch (faith be) turne avery. D. lude atfo faith. These are muraturers & complainers, walking after their owne lufts: but edific your felues (faith he) in your most holy faith. The first precept in, Beare

God: the second, honors the king, as if the totte man would far, both goe together. To the withou we must homage out hearty to our heatenty father, our obent ence to our earthip gonernour. Je is fo manifelt as none carmo:

2 Tim.4.

Don e vo

but know it, pet freing we live in that calamitie of times, where in men forget atmost whose creas tures thep are, we had ned to be out in minbe of this dutie which me ome buto the King of kings. fraith faith, bie is our father: Dhebience faith, Ergo worthip bim. Dur allegeance towards him is benotion and loue, and Mature hath taught be to acknowledge ag much. The light which is borne with bs. both thew by, we have a butte to performe to the Godof beauen. The greatelt Emperours of this mostb are his fubicas, they have God ouerthem, and men behols ing what they do. Afte the pore and naked Indians, they will tell bothat Beligion in no matter of policie and chatthere is an other Magistrate, then the Mas miftrate of this world, to whom in nature then reeld obedience

and are all Gods creatures be existence, his Clients by Law, his Children by Idoption, his people by obedience. Chousand thousands ferue him in glope,

who

who knowes as Meritie. Ats as Maieltie, loues as Charitie and rules as Cquitie. Beathen Bhilefonbers can tell be, it is ingrafted in man to pap, to offer facrifice. If we are bifreffed we frike buto Bobil me hane want. we crane fuccour of him 4 the fubmiffion therfore of our foiles by religious duties, is the tris bute we thould give, while the foule is the foule.

Thow as we them our obes pience to God, fo qualt we thew obedience alfo to thofe who have a fubordinate power, and arefet ouer be by God. It is not the (faid the Lord to Samuel) but it I Sam 8.7 is me whom this people have refuled : it is nonfo much the ruler fet ouer them by God, an God himfelfe, whom bifobedient peas ple refule to oben : he that refulteth the power (faith the Apostie) Ro. 19.3.7. relifeth the ordinance of God, bes caufe there is no power but of God. for the confirmation of this we finde that God bath punifhed from time to time, marmurers & mutinous people, as by that of

Dathan,

IO.LI.

Numb , 16 Dathan, Corah & Abiram, tuhon 31. he made an example for others : ent the Spottie & Paul bath reference to this, tohen be fatth; them murmured, and were deliroi. ed of the deftroyer: Thele cames. pon them for an example. With no euill in thine heart voto the Ruler of the people, for the birds of the syre thall difclofoit: Should be not honour them whom Gob bath honoured ? and four them whom Godhath toued ? doe we not At Downe buder their go: nernment as buder a Habob, Berping by from the heate, and Comes, when we are betenbed front frunklish abroad, and op-prelion at home of Appen the Quene of the

Anthrome from farre to brate the wifebour of Salomon, behalf thing his Paneets opher; and magnificant facts, nighted that the mach, his fact whose is what both the about he was by begin to magnificant to by begin to magnificant. Chart & Melled be the Lord thy God (lattly fye) which loued the he Buthos of Salemons

2 Chr. 9.8.

ofer thee on the throne as King in flead of the Lord thy God : because thy God loueth Ifrael for ener, to make there King to doe equitie and inghteousnesse: 25 if the would have fath, D. Salomon, such a fate, fuch a gouernment, fuch a peace, fuch actime, fuch a temple, fuch wifebome is not of man, not from man, Bleffed bethe Lord. thy God which loued thee, to fet. thee on the throne of Ifrael.

Iffectionate were the hearts. Athepeopleto Danid their hing. fould David abuentuce imfelte d'D'mo : better tt b at many miscarry: Sob faue our

good Indith, thou balt done much good in Ifrael ablefied be thou of God.

I Tim 2.

The Bpottle willeth that mais ers and fupplications and atuing of thankes be made for all, for Kingsand all that are inauthoriste, that we may line a peaceable life bnderebem, in all godlinelle and honeltty . Bient caufe had the men of Ifrael to belech God, that Iolias might continue with them: for if he were taken awapatt was because hee should not fee the entil to come: D, faith the Dophet, faire and beliger Dauid from the band of Grange Children, that there be no leading into capital tie, nor no complayating in our Bretes C me entlie

Pfal. 144.

In thus house we able bitto obedience, lone: to lone, praget, tor those whom God amongs men hath seein commission with himselfe to unle sorbim, His debent (fatch Termilian); honor, propter excellentiam; umor, propter datam potestatem; obedientia, propter morale debitum; anor, propter

Tertul ad Scape propter affectionis, operationem Lo thefe bonour is due, for their excellencie:feare, for their power ginen them : obeotente, fog ciutil butte : tribute, for the preferuation of peace : tone, to affection, which bringeth forth praper and pietie : fo what thould Chaift: any of all other in the world, but bonour them whom God bath placed in his owne rome for the effabliffing of his owne Lawe e worthin here beneath among fl men and specially appointed a ner his Church, which is the company of Chattern people, for the quier and confernation therof according to that of the 1010 phet fpoken long betore, Kings Ela.49.23 shall be thy nursing Fathers, and Queenes shy nurling Mothers. ton most service and state

loge, L.kem, core beminion

Old soul relies the place have be Sea court at duch al hour o entire Chies terres & day, and

natural mai sar do pie o and month space than a continu Chap:

hold named a description of the Asset

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Chap. 22.

That Christianemay lawfully en ioy earthly commodities, as pollelle riches, but how fould they be affected towards them

of the and in a mall, for the time to come. Before God created man, be first made him proutsion, and Geb fatt, Adam, haut Dominion oner the fift of the fea, the fourten of the appe, and every thing that moueth boon the earth. Und as gaine, Adam, I have given this 29. cuery bearbe bearing febe, and every tre in which is fruit : and To every thing ferues Adam, and

Adam

Adam to onely to ferue Gob. Abrahams fermant fait, Godhath Gc.24-35-bleffed our Maifter Abraham merunitoully, he bath given bim . hepeand Oren, Muer e gold, men-feruents e maid-feruants. Iscob (fpeaking of his two. bands or great heards of thepe, and Cammets that were before him) faith, With my ftaffe (02 Ge.31.10 tottbene and providen avall. a popelone man an it were) came Loug this lordan: Lord I am not worshy of the least of thy mercyes. In if laced should have late, these kine and Bullocken, these Isles and fonles, all this substance round about me, they are the mercies of God, and to come from the great Close-house of

In the first part of the besteription at lab, we may faiche thing Therewas a man in the land Iob t. of Vz, called lob, an vpright and full man, and one that feared God and ofcheved cuill : The nert thing mentioned of lob is, bis Inbitance was bery great; pes,

hee was the greatest of all the men ofthe Gaft: wherin we map obferite, he did not forget Goo when he should not hime remembred him theers, when he was bleffed a prospered by him but as he abounded in riches amongil men, fo bib he alfo encreate or abound in benetion to wards God tobom he feured:the tere faith, Tob Didfacrifice eners Day there was right pollelling of earthip hibitance, rich and gobis together, rich in gooly actions this was a rich man in wood, when bath met together: If riches m create, there is the encrease of riches which are given from God himfelfe, fet not the heart buon them, there is the ble of riches, and with what prouise

me ought to entop them.

2 To call in question whether God people may posselle earthly commodities, is an inciention more strange then true the which would have every tribe a part alotted for an inheritance to them and theirs among this yeople, die entend no other, but

that they fould fucteflinely bane an inheritance to pollelle : and why whe hath given the earth and earthly things vnto the fonnes of men. The Lawer of nature and Mations tell be, that among ft men there must be meun & cium, mine and thine; and the Golspell both well accord with this, ag requilite amongle Chriftis ans, Accipe quod tuum elt, take Mat.25.17 chat which is shine, of that which God buth allotted the out, and given the country. The Ipolicelay, where that we buy, there was possesso where: withall to bur. It was a miere trreligious, rapinous, and frof-fing beuter of Iulianto (polle and page both opon the good of the Church and people of God;after this manner, if thou will be perfect, leave all that thou haff, oneto fake treature in heaven, this is fittel for men of your profession, who have renounced the wood? The like fato Feelix that was a Theodoregreat agent baber the before na= | im lib. 2. med Iulian, behotbing the munt Cap. 1 1. La. dience, and ornaments of the

Iof.14.1.2

Nazi. Or. contr. Iulia

Mat19.21

Church.

Learne to line. Church, with what fumptuon belleig is the forme of Mary mi nifred buto & in sport time this onhappy Feelix bib come to inzetcheb en fathers inheritance, houte (quochite) leave Christa in anced 16 it were amotion o and spirit, to give to his fer nice, then from whence com that motion that mould at motion that would at hy hath Sathan Alled thy hear a shou thouldest by water the br

fome pottellions, and as for cer regene wes, betone with m, bowne with them, even to

e groun

Chere was no fitter way in their man thought of ruines ing their stelling religion then by tating away theft are anty, where by the specific at Religion was continued, and turely it may fo, to, finds would the public yes cile of religion decay, were there not fome meaner by temporall ments were lielt allotted Son himfelte to five tribe and fixes basiche Kiereb microro (hera great boun-ne char sont Co fee forto

Tol 12.14

Bx0.26.5.

Chap, 22: 1 360

had the honour to doe goo to b able to distribute somewhat to the maintenance of his feruice.

forthe vie therefore and ever cife of Chaiffs religion, we fe in the first place, not oneiph tawfully, but how religiou thefe temporall and earthly fections may beenioped, and the Church may be lawfu those benefita, where with Go

liath bleffed ber.

Epip.har. 61.

Ex. (. 10.1)

Deconvarily, for the late. Chafflians in generall, both t hungry concett of thole (of who Epiphanius maketh mention former times) and the running fancle of the Anabantiffs of lat ter time, who mould hing it mingle mangle, partly con ing of a Platopical communic and partipatio of affected pour tie, is most different from t face and government of Chi friance, who should rather perputit then chargeable to thers and by workes of deug on hofvitalitie, and fuch like h nour God.

Pharaoh cryen bponthe Inc

Tite

ites to have them airt and number of might pold the meaner to accompleth cheft works a Christians made toward being in the bungry, clothe him in the naked. arbour him in the harbourlelle le chete men tiern son dispute of name. (Centrally riches be not policifed. Sur riches (far they) are the Minamon of this quite, and the policified of them is the name of culti- True, long if they we hemistors to, but the b fault is that oftentimes the me to be the fault of tho

Luke 16.9

1.21 N

Mat. 19.16

Mat.13.42

rich money

Learne to line Chap.a riches to showers, and seatche de in coverous mens bearts, no meruallechough they bear mar ny forrowes : for the nature of thornes is they are paiching out we aniel choking, and they grow thicke. 4. Aow though richen fomes times, and to fome men anexh occallonofswill (when me fach them to follow banistes, and its ntroulement) it bot note therefore follows that t are to generally buse all Ten is in that we have not are it is such was exactly arches; no the e letues open these inferta Mar 6.22. transitory things, but thin net this renormating of the most in affection and loves both not interest contempt of all. 2.2.10.3 this penetitos white oferothe good of our feluca others, and per lometimes for and for the love of henuraly of the navest stiplis 3 then Chail our Santout failt, fears not them synich can kill the body, he both not exclude all reverence and feare to bnto

Learne to line 264 Chap. 2 2. unto facts, but the meening to nce not fortene them as you me lem to feare him which hath po-mer to kill both body and foule. When he faith, Labour not for the meate that perificth, but labour for the meate which perificth not: Iohn 6.27 bet notheror thereby behort from labouring for the mean which peritheth, but this is spe-hen see modum comparations, hy may of compariton, that is, both not so labour so; the means sha rithen sthat you megled to la hour for the meas that perifical nor: On when he faith, First less the Kingdome of God; and the rightenuncile therof, it is not con transcript to that of the Type Mat. 6.23. file. Prouide afore hand din 2 Coc 8.2 necessarie: Protitive tos thing necessary buth his eine i foth our Sautours Primum quen Regnum Dei be first remembre first liebe the Kingvome Dequen and the righteoulus thereof. It was not fall in fo-

licitudine, in carefulnes, but in la bere, that is in labour, thou that ene the bread; nay, it is not fo

much the care, an the most nate care of carthip things which the Greke Cert buth Regulate that is there behoze ted. The care for the lifepie fent and things necellary theres mendes, but in the Gunnge lill, the care of hemnenly things is preferred: his that promibeth afore-hand for things of this life, as his that giveth his birgine buto marrage, both well, but her that pronibeth for things appertaining to the life to come, as bee that minist not his Mirgine both better belires of things necellary for our above here is nerbfull : but the beffre of and fer our heas umip being is molt nebfull of all. Rachel was the fairer bough Lea mas the fenitfulier, our onely care to pollelle heaven and bequenty things, is like Maryer part, which Chailt fato, hould mener be taken from

This normithCanding e folicionele for the mainter

1 Cor.7.

des freis

Ge. 29.17

Lu.10.42

Epile ad

Ari A. Eth.

r Tim.6.6 Gc. \$0.15

LILIOAS Epift. ad Iul, lib. I 1.

nance of life, the lawfull ble of worldie gods and pollettions emp be continued, to wie ple chem as Mariners dor their Oaren, to belp them along all they come to the Banen, or an wap-faring men bo their flauer which willingly they lay after when their iourney is done : th leape is that we be indifferen buto riches, and thinks of then in Chailtianitie, an the Obito lopher himfelfe bib concerning the ftate of felicitie : Si adfum ornant, fi ablunt non tollant, at them, shee help bu; net, they bee not budge by becaufe Chaiftians can be rich with a little, and content home focuer, baning learned with the Spollie both to abound and to want's knowing that they brought nothing into this world neither hallthey carry any thing out.

Chinke, and thinks agains (faith Saint Auften) that we Christians are not borne for this would, or to enloy the riches of the fame, but we lobe for

farther

fareben and better richen to be received and policiled in the ding to our Saulours counfell for to tlay by treasure in heatten. amid mott engroteft

016. It in the infatiable be fire of riches, which in foloften repathenden: Take beede to your felues leaff at any time your hears be oppressed with the cares of this life, and that day come vpon you ynaveres. The Eagle bres not fo much of age, as of hunger : of all Wices none both more mere eine with bur ben Wis-nersufnelle, what though we be to earnest byon the Dorth. which we must sportly leane how hould we ble the commodities thereof but as the appliaits oto their Bondenien for ble onely, evernoze twhink for greater riches elle where ? Abben Tudas Machabeus faw his men over-grieby of a little me, and thereupon to becities of beliff from the batleth them to follow on the pur-

Luk. 21.

Mach.4 17

fuite

Luk eri

frite of the enemie now flying:
the (quoth has) in the end you
that! fately take the sporter, we
at tast you shall have riches enough: Let he not stay bean
these transitorie things to long,
forgesting the present occasion
was have in hand, but let by go;
torward in the course of Christian prosession we have mill come a time when
we shall take the spoile, and have
treasure to the bestermos of our
bestres.

b

Ti fe

The rouchston is sate to tree goto, and goto is sate to tree goto, and goto is sate to me men. It one should have offered Alexander the Great, a commodify to the balue of twent the pound, and shewed him the means and manner how to gotine it; Alexander would frare have hearhened or given ears to such a motion, because his minde was been gaining him bonnes and Emperes. In the manner cell a beautarly minded man of compassing years possessions, and saying by much Treasure, has well not much respect

pec the discourling of these merg: for why th e getting of greater matters. the attaining of a better pols ffon. Ind after this manner: d Abraham and Iscob, and mas wothers, pollelle riches hauting their mindes euer fet byon bete ter riches to come.

and here is the manner how Chillian men may entop riches, and hold earthly pof: festions. Si nihil amando possidetis (fatth Gacgorie) etiam polsidendo relinquitis : Il you bot not loue them as you possiste: them, you boe leave them in polletting them : Relinquere poffunn etiam retinendo : Mé map felle them. The reafon is, ine e not lous them, or fet our earts bpon them, weirest con: tent with that God hath be-Rowed bron by and freshed name of God, let it goe. 3 letie it is buder the Sanne, men line pape, that they may bye rich, and make no ent of

Chapita, 270 Learne to line gastlering (they know not them tensey for behomy to they me leavertch Erecutors, but the veloped not the Cate of their streny fouten : there are riches that no Ship-wracke can t from by God grant be to rich in all god worken. nammen of the arest office going with their new Carlos tion state total certific pale -iften obnema lidia ic ente and relinquits : aft part bet touc them air von made anote nt most amost and non felling bein : Relinquere pelme cuain retinendo : antimenas dern einen teben ione polfe inem. Che tealon is, we and tone them. or fer one error dispersion, made manufacturer ent testh char they beth bee of the of apine, in the same of God, let it che. A mis iene it ig baber the Sunne, in time obese, that they made cather

Projecto

7 1 1 6 ben. 33

How Chish exhorteth to forlake Father and Mother, and all for his fake.

that of Simeon, that gill our Beutruth, that he is our right elle, we readily bearden nt this; and can those in but bearing to believe it; and fore dose well inch doing; but when we beare on the other floe, evan in following of him, we made take by our crolle, being our fetues, leave father and Apather, and warv, and begin to far with the men of Cameriana, duris to the men of Caperplant, 9 fermo, this is a para faping, who is able to endure it? And vertionde our Celues wes louis

Luk.2.32 Ioh.1.17 I Cor.1.30

Mar.8.34 Luk.14.26 Iohn 6.60

Chaift, and thinke we have mit ctimued this lout in a leading in him: \$20, it is not for if wer bib loue Chailt indiebe. then would we torlake at Brange love for his fake, Main can Jude 16:16 thou fay thou touell, when the beart is not with him whom thou fatt thou louelt?

Iti creatures (fant)

lolophers) bellre th and do no where reft properapheare at h rivers have many turnin windings, but they never ce butill they come into the So that common receptacle of at waters: the foule of manba her center, which is Chan: never reflect butill the bethere and when the is there, the mould not be remoued Fecifi nos Do mine propter te, & inquietum est cor nostrum donec perueniat ad te: Lood thou half made he the felfe, and our hart is buquit Untill it be with the : we net not mermaile to for men, which

are addicted to the love of the

mosil

er i dol

eozid, ex the fleft, ex any thing except God) how they are ofeneroupled and beged, how they are weake, weare, and full of offcontentithe reafon is they are e in their proper Sopheare, which is in the love of Goo It is fait that when Chattleme into Egyps at his flying from Herod, that all the Ibals there fall bowns and fure it is, at when the loud of Christ cheans into our hearts, all ne into our hearts, all the Ivall velless of the world mancan ferue two mailters, Mat, 6:34 at is at one time two mailters animarmoting contrary things deth the love of C.b. claime of the mould had be leade the one C.cle othe other lead leaning the one, wie forlabe the our fetness be faptables of and houle man no e 2 Sobeule in chaffe for gold Loubble tog the fountaine of the mo Cabble for precions de

riKing.11

Mat.10.27

felfe i Soben Elizeus fottem Blue big Batter, be tete t Dren plowing, as if he havne a better Hulbander in Auben Chieft called lig fles, they left chair filmin et continued a trade Aill, for now they house be fit ers ofmen) they followed but Peter faith. Domine reliquin omnis, Lord, was have less at what was this All, burfomed Boat, and a few rotten for nets, tox their were now in mending i was this that egg; & Peter lett moze come ine then Alexander the Sons Bene for Peer let. the Stiere worte to: the low Corffe, where more worth, then many work the Toolkies in Diev (fatth Authen) ten not much, bat Authen) ten not much, bat Chill, which was more, wethall invest more then ingdomes. By this example the Spoilies we leavne to hi fanether things for the rone

Chaill : by their Picts, the pleas ures of the fleth, which are wont take men and fnare thems by ethip, the riches of the world, shich both carry be a way from the hauen of true relt ; by chele father and mother, thole things hat are nerell and betelleo be in the world, all thefe must was teauefor the lone of Christ. Pear and out felues allo, but he wean that be easthus, (faith Spaint Gregorie) aliud fumus perpecean factif aliud per gratiam conditi, we must team our fetues as finite sub made by, and fiche but him by whom we are made by grace! southand surreducted

40 Chereift a netter continuition besteht Cheib and the fathfull, then there is with Father and Myothers of them we hang Rife namez, w being in Ma-ture : but of Chaill, Ellegratiz, im Gente: af thenes Christ our well bring nonefather and is the Cir Commandentant, but the honour Governt ber that

Land to

Ex.20.1.2

Mark 10.7 all. Je to faib, Dan thall les Father and Mother, and shall in with his wife, but her mult les father and mother and wife all to dwell in love with a Chiff. a lecome futth if father Cabe wepting on bnes before me, and my ma were behinde mee, pulling backer if all my brethren, all binffoths and children on ener Obe were about to retaine me in a Anfall life, I mould bef them all, ling off memother, rouer my father, to goe to Chi who calleth me.

Whofoever hateth not his Father for my fake; a Avange frent to hence Charley it felle speaks hare and much more the sphort is but confider how it is spoked not liverally or simply to have 1.1. Can (for bow could be speake so, that to much banoured his father an mothers and general diam for the performance of this butte will be lonet moze then Chai ,02 Date by from him lour; then

Lu 14.16.

God faib buto Abraham, Get Gen. 12.

Ge, 42.38

ice from thy owne countrey, and indied) to get the in this cale com father and mother spea goe flep ferther, & animam tuam, & Lu.14.27 Cous name, forfake thy owne ifer forfake all rather then fors fake the love of Christ. O take atomy Benjamin (Intth Iacob) Ifractis gone : Dieaue not the laur of Jefus Chaift, for if that forfake by, all the world counct comfort by. In the sight of &. darkewes id appearance of the construction of erres Bofpell, one open father, large him from the perornance of any butte; but our affection when he calorthe father (faith & Auften) is to be bonous red, but euermoze Gobis to be preferred t the frather in earth hould baue bonour, but the fa ther in heatten more.

The compareth the Date

of a diffresco man bato that Stewart

Luk. 16. 2 Damafc.

Chap.23. 378

Cenus D

Steward in the Gofpell, t was catted by his Mailter f damely so give an accompa his charge; this man not in the world to make and compt, beingafraid (bis bea had beine follender) to lake Mailter in the face, in this Crellev condition he knowes what to dor, be mind give an compt, a great accompt, an great accompt for ainely, at bethinken himfelfe of th riends be had, and he refe them, what they would gipsm. Die comes buts the chefe Friends, opening rriefe: this friend tels him t he courd finde in his beart to fin god, but be had fo man pleature that he mill never varboned for this time, and leaves han: Epternous, he co-nieth Unio Tip fecond triend, a grant huming onto the fir his milesable elbare, prayer speake a grad word for furtly (faith he) I would by

31.10.1 Samel.

Learne to line.

279 Chap.22

for the but to tell the a plaine truth, when I come before the anmiter, I hatt rather fpeake mainst the then tox the inou was this diffrelled man more forrowfull then euer : he bath one onely friend which be hab often intured, and therefore was affiamed to goe buto him, yet at laft be comes and makes his monte buto him: Chiafrient bab no foner beard the cafe of this miferable billreffed man. but forthwith he goes not mas tech fullfaciliaction and accoun n tip owns perion top all the Debty 30 30 Standard

The firth of the fethat friends is the world, which bath fo mas ny to pleafure, ay the outreffer Unners Ander little comeone, it at any time be crane betpe of it. The fecond friend in the Law of God, which will rather speak against him then for him. The third is our Lord Jesus the su-rest friend of all, whose same is more beare buto by then heart can conceine : this in the trient that will fland by by when all

faile

fatte be, and fould we not there fore forfale all for his fale Should we with Demasfolio the world, because thath a lie more pleature then Paul ? & Paules crowne of along will make amends for all.

6 What thould possess on barrs whole rather then the la of Chilles Cowhom thousan refigns our hearts-but to him! what have we to give him bu our hartet When Ælchines fau many of his Ochole-fellower tring prefents to Socrates then Matter, he came faying. Oir Thane nothing to give, los 3 gine you my felfer let Clieft take polletion of our Soules. Co foule is as a house policier of a tenant, which is the loue of Con: when the bellreofearthig things both come, there is no rome, t house is taken by before. ADarfairing men when they les the Junefull, they palle along: wan-bring bellres when they le our beares full of the lougof Gob, as was they goe.

In the Golpell by S. Luki certain

rtaine man faith buto our Sa o I will follow the ! thrill relieth him that the fores boles, the Birbs had nefts. ut the Soune of man had not shere to hive his her lthou wite tollow me for profits att and a little commobitie here, thou are not the to be one of me Diffciples : (62 if thou bo fole wie, it mult be for longs fa me this four for my la ntertie forfake all'Mon attenditte quante ne : It is not fo much ve med how much we leaved an h lubet will wee leans all things in the world

me read that forestree on Shild convers have left all orthis cares for the lone of lear g but much more fi noe is in following Could, be cause to many cares of this world boe much crouble by, as

Laspoor (in set on our seed by

intercount organisated

autof view

Luk.9.48.

Gre inill. 1 Sam.7.

he workes which I dee telinor grant of which age . Chap.

Learne to liuc. Chap. 24. Of Christs many Miracles, a what we learne by them. pat wer might lear Leo know him to bet true Apellian, who was fent into Hala many Chail confirmed uenty de des, that those his his teaching could not mou leaft his binine mothing mig compell. The people were co tant to beare his Dernons, loh.10.28 skes of my Father then though yee b vet beleeue me for my workes f The workes which I doe tells of mee. By which wer gather, whereunto tended the

aliver a little bin an ikes in the worth : was t to the world began a war no hat cust sup man open And Anchole me tale to e know that thou area teache ne from Godyfor no man coul others Miracles that thou doll God were with him trup lich is more Nicholemi

aceta carribita forgi and Smothede

Joh.9.32.

Iohn 34. 13.0

2 TO 7 E 2.

John 6.9.

Mat. 8, 16.

Learne to line ed them bis powers the and char there i

go this motor adjective bed the manner of his working which ites in one either his freakith the toucher, his companies the allegated fountains

Mai 9-14

Learne to line Mar. 7.36

A 3m the factors of A Lohn, when Ohios (but he ments in market in a second of A Lohn), where the second of A Lohn, which is the second of A Lohn in th

Learne to live and his Wilcipics beloueb on hun for his Miracles, they fam them and believed on bim : wil beare them and boteout on him Bleffed are they that believe and have not feene, of the last the bally bearing of his batter intractes. Ioh.20.20 but batte increase in be fait more and more ? Che Jewes realened with themselves, If this man wet Anner, his could not bouch things. Ind Chief himse Ich. 15.14 faith, for the remouting of th incredutitie, If I had not be the morkey which no other to vone, they fronts have had a finne, bur no in they have no s cute of ear mountain the tractors Some will far holy men ofo wantermiractes, for at the praper of Iolia the Sunne U. ftill, Elias and Elizeus oft ma grent and wonderfell works. Iof. 10.11 King.24 is to inter, faith & Auflen, bu King. I. ffron marke the manner, were farre inferiour to Chill miracles : Chele wought be paper , Chill by bis own pomer, 25.8

wer, they as holy men, he by thouste as Goo, they when Lake 18.34 ep railed one from the bear, d no mores. Chris did mini d of all forts. It was but s ward, and his differ buto blinde man, Receine thy

of the Street bath given bearing the bath given ed the peale are opened, act the acceptable reate; cles in the Golpellander

me Bentone boblacoeth the

Efa. 35. \$5.56. Dan. 12.

Mat.10.

Learne to line. his glopious workes, for hich ever houte have loved my wener no they purfue his e engerie, then taben be has e engerie, then taben be has e lately ratted. Lazawe from Joh. 11.48 the dead. These who scomed him byonthe croffe, could not of them own mouthes tudge themfiller, he faued others. Luk. 23.35 If as those mittaeles of o mildress (1) ereher aline of beat. De wi his power bid; he was crown .li.ET with thorness, and now ming . 22. 12/ emperoury do ca er ne du region of the books but the light and the light of the light and the light of the l not bot ! It weathers of a cant power. Cweller Filhermen in Lime liebbus the woods bits by liebsting, and teaching to be fuller the being, and its ing men to bee. he wronger cles in hindelte, and fa bacata to le tore promited) has politica : bie cureba wonian Mat. 9. 3 1. Auto and a minitary has

flure; and Petercurebatuere be its beep spabotu : Verily-Lifey into you, her than beleeuesh in me, he workes that I doe thall hee doe lo, and greater then thefe hall he doe. Whence we be what was vone in be to using on the Pane?. The primitative Church Ind mas up lateracted for the metale planted are month to require working, his housing once taken trace that labour confess is Aretrange (later) pantly and south heart, death exaction of chica talk, d. The h a Chieff feit with membras of higher curses british with time fibe he bittishness of the tappy and the manelle of chebrates he ralled the childen the Bead of the County of the Childen of the County of the Count . CA - shefe

Ad. 5.1 Ioh.14.2

Thair

Learne to line. hab. 24. 1 19 their arrehole whom he could 261.00 ipto Got annthemfelues, The from diving the withou Mat. 0, 24 off, injuch was now townshi Luke 1, 1 ch of thecitie, and Chillen hus by the way, and railed him thefe are those who are going in an entil course to the pic of fruction . but Chill hap mixed them, presenting t

nother the Church, they become Ioh. 2 1.39

Then into fo line. ...
Cherhird man Lazarus, in histor foure decreases mo celleth at th Lavarus, con those that have layen lon their And, and begin to faut reace artheir dead hearty, occilose them to life and t ther renige and when Chrifte fethebeles has worken a min invides and yet bleffed Plane top be often worke miracle. In the time of Like

with his grace, belineved to then

05.01.10.

receive the

shead, are feene by the creati-file world, being considered is worker, to the intent they

Mittag.

Rom. 1-20

Exc. 15.1

Macra

Adays

in mills

is colot

greftozed : when the meanes of eleuing to ginen, the blinde and the bumb in fonte are cured: when a Anner to brought from going aftrap, a now called from an suilleuffame of tife, then the peale heare is where alimes is connerted, one bead is railed: and for thefe Diractor wir give glory buto Gob. Secondarily, they reach be to have recourfe buto him in all time of necessity: when we fo him full of pittle and compellion, wir learne not whespaire, but to trull in him: when wie le hie can lie de whole multisubes in the befart, where otherwise there was little hope of fuctour : whence we learne hom powerfall, and hompitallist be was a how ready her is to to lieue. Chiroly, these, and the conflocration thereof may ferue as an immincible truth, for the confirmation of our fraith, and also as a flag in times, of the alfo an o Ope in times of the Aralleso comfort our felius and otherse and in the same areas retain house to a division works

meloin (Bit elli)

Chap. 25.

Of Christs most divine wisedome in answering his adversaries, and all that came vato him, and what we learne thereby.



D come in order from his boin to his fayings; l he began to bo at teach:inthele.fu bengthe binine wi

Joh. 7 4.

Luk 2. 48 Dome of the Sonne of God, Mat.7.28. it mouse all that heard him abmiracion, for toby the allung pake the Christipinselfe, a pan izbers poession; as t hat hat powered streety beare ofman. Aphen he w fouting in the Cemple, th temberskanding: when haters, teo the amistrube; the per-were amistal at his bosets when fome thould have apple Mat, 1 2.42 ben Deb him, they fay, neuer mat

ake as this man focaketh. Inth ombebold a areater then Salo-

In the two and twentieth Chapter of & Manhewes Gol-pell, the Gerovians, fent by the ertites, thinking men bumowne buto him, might fouer entraphins, and that he would not to much beware of these, of themfelaes, being men knowne buto bim. Chele Detooinns come with a quellion of tribute ! Mailter thou reachell the very of God truely, neighber careft swiul to give tribute vato Cz. fir. Chercall bim Mailler when ther means nothing lefte, then to intraces by him: they craile in (faich Paint Envioleme) flatterers are w

Mat 22.16

Chrifoft in

Chesoff in

the Sadduces came linto his with a captions queltion, putting the case of a woman which had feaven Hulbands, non which of their would the apperatus in the reluvreation? It is to any one of thems then iniu was offered buto the reft, wh was cult ; if buto all then w he admit a pluralitie, polyg which was works and the of quellion, to laut fromete ferred acrains the refurred and to hade grounded our our at the class of help from appointertien of their put major hermitte of and o which they milled of sign of anowing the Deriptures.

he rejurrection was not to be nildered with any carnall comcenthat there was neither mars reing 301 giging buto martiage, for they were an the Angels of God in heauen. 16p which anfuere thep were at a Non-plus: Whose wife at all twhy nones stall : to which of themeto none them: There is no marrying. the test faith, they were put to Mence, as it now they had a more to fap.

I After this a Doctor of the Mat. 23 36 Law af beth him which was the eated Commundement in the lew: a question at shar-time time in contrance le amongle parcept of the law mozail, tydiciall, and ceremoniali ; Chrift campre-bendg all in breefe, as Salomon old when he fait, The fumme of all is, feare God, and to reepe the commandements. Thou shalt love the Lordthy God with all thy hart, with all thy foule, and with all thy minde, this is the first and the greatell commandement : the legond is like vate this, Thou that love thy neigh-

Ecc. 11.12

neighbour as thy felfe. Thereho the wing him that the scope of the commandements did tend prin: cipality to lour; and in this lou Goo of chiefely require the b ry affections of the beart . and thereforethat they fould not fo much buffe their heads about nebtelle queltions, as their harrs to hapethe prece of the Law, which in generally bid could in the lone of our God, and our neighbour:a fon leffon, and per we are all our life about it. 3 In the eight of S. Iohnthe Deribes and Shurifles bring

fet her in the artboell, fat Iohn 8.4. ingaMantenthis woman was taken in adultery, in the very act, Now Moles commandeth in the La that fuch should be stoned, who

failt thou therefore? This they did to tempt him. If he though haus condemned her, then where is that mercy that all the most

int a women taken in abulters.

speakes of to be in the 1 If he house her. then to thou are cleane contrary

onto Moles Ham : thus by a Dilemma, they thought to catch him. Chrift founds the fecrets oftheir henres, and willethehem after examination of themfelnes to proced to crecute the fentence of Moles Law byon the woman. In effect, the law in inft, bur let tuft nien performe the equitie of this Law, By which bigine anforce q they alt frank mate and confounded to themfelues, find: ing not where to replace him, they dinks away. Author was told and genetic, Pantarus peccatringled non approximations, les chus finnes be punisher, burnot of finness. When fome other at the firther fair within themfelnes, he hist-phimeth who can torying fins, but Bor uneled Chail knowing their thoughts, fairly whether in it cafee to fay , thy finnes are forinen thee; or , arile, take up th bed and walke here (fatth Termiling, be Geweth be was the forme of men.

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e priegten man is blought buto

adverf. Marcio.

Tert lib t

Luke 6. 6

his place; now it happened that Jesus for his Angular doctrine and governelle was chosen to be one: and there is great likele had that this should be true, considering that Jesus, at this time and other times did preach in the temple, which thing the pitor of the Pharises would ostherwise have bardly endired it, and therefore we pecture at this time, they are not long and about denyting his authorises.

Chall of neth them a quelle on about Iohns Bantilme. The Bantilme of Iohn, whence was it? from heaven or of men! they reafoned among themselves, saying; If wee shall say from heaven, hee will say vite vs, why did you not beleve him? and if wee say of men, wee feare the people; for all hold son to be a Prophet: Then they answered Iess, and said. Wee cannot tell. And hee said vito them. neyther doe I tell you by what authoritie I doe these

Che libe quellion to this,

Mar.12.35

La. 20. 42

proposed he at another time b to the Obarilles, faying: What thinke ye of Christ, whole Sonness hee? They faid vato him, Davids Hee faid vato them, how doth D uid in foirit call him Lord, favi Pfal. 110.1 The Lord faid vinto my Lord. at my right hand, till I make th Mat. 32.46 Dauid call him Lord, how is he then his Sonne? And they can not answere him, neither durft the from that day forth asks him as more queltions. Thus our utour Chailt whether he m answering or opposing the it rifles, they faw his bluine i roms was fuch, as they con not but wonder at it, and mercraff, loing be wanthed nine willboms of the Loi

> power of Belzebub faced them, by hipolog oth their children call out & facopharily, has lich their great errour or malice ableating this agains hims

Lu. 11. 15.

by the power of Belzebub ato cast out biuels, then was uban divided against himiff: if fo, then could not his ower fand, and therefore the ne of our Bautours an re was this, Wholoeuer callout diuels, the fame is cleane fite or contrary voto Sathan. ut I, as you fet, caft them t ele tallowesh therefore coner effertion, that I ny buto your affection, that I but by a power of nighis: and thus they far trues faured in their ou s and in the trap the freeheth) they in this term over from the santists of the Lakes of Mailler freshe was

ecar

Learne to line. 408 Chap 25.1 may be Judges mematters controuerfle, agebe Apoftle Cor.6. g treth. In the thirtienth of the fa Bofpell be went through Errieg and Commes, tead and tourneping towards falem, then faib one bito Lord, are there few that shall be Lu.23.23. faued? Ind be faib bnto them! Strine to enter in at the ftraite pa This man alked of a high t ferie enelphnowne but of about which he nated not h troubled his best : Chill (wereth not to what he after inhether there were felm or no but to what he ought to afk wit, of entering in at the O gate, and therefore willeth in at that gate . Los quelli A.1.1. De quelliouma in needtelle or in ricate matters. Chief fath o bistowne Apallien, Fitt fer you to know on to prefe the prince Chamber of his crees, whose counsell is fearchable : two floorb m God in thofe things wer br

nd wonder at him in chose ings in know not ; be bath nacman legue to be oner rious in his work, much leffe meddle with the bepth of his unfoll. Concerning the nume er aftehe.elect, or who they are, umore then man thous merode whall the buow not how Imne Bod in his endiede mercy may call those whom me are of over prome to promounce as befis of wrath. For fuch bepths, riodtie is it to spanning, preution to determine, imposs bilitie to conclude, want of chaboth afford time of amendment e of turning buto him, and frace of curning pure day, entitie hope the belt i Abben Per terfait bute Chaff. Lord what Ioh. 21.42 thall he doe ? Chrift answereth, What if I will that hee carry till I come, what is that to thee, follow thou mee 3 mearken bato that which both appertaine buto the felfe, and let that in the bulearchable purp GDD, both appertains

Mat. 19.17

charlie hath beine the manner of butte heads in all ages, because they would not be ible, and specially of the Mantches: to bring chemiciaes butto a Laberhard of a number of bunnets savie questions can be seen as of many now a vages, but whom these ausweres of our Danious before mentioned at sufficient ? When Pilate as but what is sruth; Christ authors not, he would not he what wat truth (latth out) to a dispiter of truth.

fato buto Chaile, Good Manifer, Sec. Our Dautour fatt, Why callest thou mee good them is none good but onely God. I brange and were were would chinde: why Load thou are Good our when the referse well might be lay but the Good but when we consider the matter through the light matter through the light matter through the matter through the light which they be light percette that Chail in this answer bao retermite to that which this young man thought of him, not what he

or effectuing him onely fome or and talk man, and no more, haine, we are taught by this ere, to turne away the eyes our minds, when we are plats and others, and thought to god of men, faying with our men, we are not worthy to chile God, There is none od bur God. Indich when the us partled of the people, this much their partle to the part-ing at God to the Blatter lique bib; as hash beine fathi but the was magnified, her fouled to magnifie the Lozd, os there magnified her, but the, God. In these and many os the unsweres of our Hantour to those that came buto bitts mke how many antweres, fo many infructions have we, both for the firengthening of our faith, and direction of our life. Aperis palcimur, oblcuris exercimur (faith S. Auften) be plaine Scriptures we are fed, by hat: der exercised, now in Chaifts most dinine answers, we learne thefe things.

Iud. 1.6.2

Luk. 1.46.

arial Aur. de ver.Dom. Serm.11.

112

S fiel, in that ha fa a that they could not tell which way to turne them, st min make them well reason. When is this wiledometfurely, it to of man. Daint lerome f Qui ad tantam fapientiam cr deberent, mirati funt, qued ca tas corum infidiandi locum invenit: They who fromto ! believed at le great wife they onely merualled that the full the full that the full place, and so they left remaining Bill in infidelitic hardnells of heart : D leffe men, baue you not be with your cares, the might power of God ! In Geade of have corresponding to his will necessity the corresponding to the corres to speake cutle of hund The in man of Samaria, bauing little communed with him amen ave, the teaueth her t potand goeth into the Citie faith: Behold a man that hath to me all that ener. I did; Is not he the very Chrift

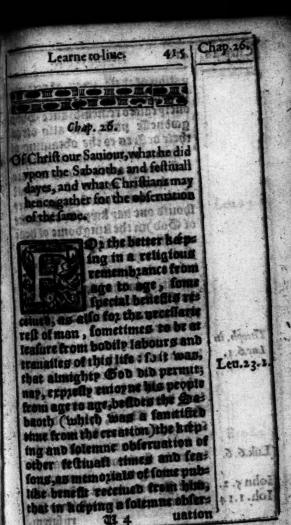
Iohn 4

. **9**t

9" Secondly, for the bis rection of our life, was learne be this of our Sautone, to ue rafpectine care in anfine: rme others, Cometimes as he allo as Saint Pace fpeabeth, being ready to gine an enfwere to enery man that afteth be a reason of the hope that is in by : which our Sautour Did ob ferue with fuch botbneffe and moberation as his caused the gaine-favers, to be confounded in themselves. Cois in part allo he exhapteth, when hee milleth his Disciples to be an simple as Doues, and wise es erpents . In confideration of both thefe manner of infras dions, we may reply with that of Saint Peter, when Chailt fait , whom fay yee that I am? Mat. 16 16 Simon Peter answered, and said, Thou art Christ the Sonne of the living God: as if he thoute have faid, the Phophets haue fores tolde by of Mellias to come, Tu ille es, Lord thou art he . When the ill Bufbandmen faw the Lords.

1 Pet. 3.15

Mat. 16.16



untion of thefe times of reft, the people for their parts mial onely call to remembrance Go goonelle palt, but atfo bir their beffres to the obtaining a future reft to come : when rell here in earth bib anti put them in minbe of a fort abaoth and celeftiall well i fould one day heep by the gra of God)in the kingbome of h uen. For this caufe fiely bit th Faltes which are appointed before the Fealtes, Aguilli combition in the tile prefent the Feellgrhemifelnes our pp ellete, to be entoged in the li to coult.

は 10 M 中央 1

Theoph. In Lac.6.1.

Luk.6.6.

Iohn 4. 2.

3 Concerning the Gu baoth (although euery fealtm a generalitie be calleda Saba oth) we finde it continued all as long butill the comming of Contour Chaift, who bib bin felfe ratifie the lawfull bie th of by his owne example, wh byonthe Sabaoth bay was of tenteaching in the Synagogue of the Newey and at other fell Ich. 1.14 unit times, he reforteth unto rufaten Hollow

matem as we three in the Goltil, there to hape (after the manner and ancient cultume of the people of God, their Fealts appointed but o them to be kept by the optimance of God him: ette. Otebia orbitance werend in the chare and twentieth of Leuiticus. And the Lord spake vnto
Moses, saying; speake vnto the children of Ikael, and say vnto them,
the Feetinof the Lord, which you call holy Affemblyes peren thefe remy feathe. Chese mention is materofethe Stabmorthelps Paulicinus, the Fealt of Intenuench bread, the fraft of firft fruits, e fealt of Cabernacles : con reming all which, Nicles mot nels mentionethethet 650 mill aux their observer but also fet the bosons in particular with what circumstances, and the manuer how was 1110 3 to

3 . ODbenge now in the drift Cable of the Law, Good had mentioned that his external to internal two lifts in the two fai-mer precepts thereof, and in the third place placed receivence and B. F i bonour

Exod.20. 1.2.2.4.

handur to be done but his holy name: that there might alfo b fanctifich day, separated for others , for the observation of thefe halp buties therfore in the fourth Commandement both he communities fanctified and hill time, to them then as he had go nen Lawes for his worthin, f mould be also ordaine a time for his worthin a which time ha would have to beholy, w lines he would hances refemble his some refl, the fedienth bay famicified by him; his veil; focalled in that he reften the feauenth days he refted or crafen from the creation of the would. and n was created towards the end to teab bie life boan a ti differ which man the feaut Day ding , marrie

This Commandement Calletteth bottome in many mords, as if he were the langer appearing it, to reach him people to be the more carefull in the oblining of it. The other Lawrence and programs, but this is

both negative and affirmitive. net ancle theming what wee hould dor, but what me fronts not boe. Thou fhale keepe holy, and remember that thou keepe holosth an in expressed in the Law. hem the Baopheen would hem legther wherein a people did honour God, or otherwise disponour him, they mention it in haping or not having the Capacitat whereas Elly fatel. Bleffed is the manthan keepeth the Efay 16.2 Sabaoth And when the 391 aphit Executel wonth them hate the people had call off at tremerence of Body be expressed in this phinte of Sprech. Pollucratic Sab-tacha measthey have political my Sabouther) pried en detralde

4 What our Santour De rerninesh concerning this, who came not to breake the dans, but to fulfill it, wee may eaflig per ceine Char part of the Chapaoth which was Ceremontall, we arknowledge so cente, button the law arounds, that this work mattie the fame, for the roll of our

Exod.20.

4.5.

Eze.20.16

Luke 6. 6 Mar.tr.9

Mat. 1.27 4.5 T. Mts. Tohn (.9 Ambrof.de fde lib. 4 Cap. 2. fa stan's fictions tadal man berreattle, and therefore m more the fernants that line! perha, and principally for t religious ble it bath amo Christiano, that God may force before others bute his worll and man a bacation from b labours, as agreable to the conrequirered.

Mention is often mabe inth Bolpell, what our Sautourd bpen the Sabaoth bayer, b fibes bis teaching be cureb methat came buto him, and much ador with the Phart in Hewing them their fup our observation of the fan right blawhereof he male true observed in boing to many fa differ weaker therein, in curt Difeafed creatures, which them lere of the Somenouse co

mot bemire. n the fift at Saint Iohn the man that had long ti Cap. 2. fa- laven by the poles flor, to to natio iam . by his bed and walk. Rowth manlabat (faith the Guangelift) went

Luke 6. 6. Mat. 12.9 Mark 3.1. Luk. 13:4. Iohn 4.9. Ambrofate fide lib. A. fficium.

debaoth day, if the man had not wine cured, how could be have topic who was before one of others ? If it had not me bpoit the Sabaoth bay, appily there had not beine fo of the pos of Gob. In curing another | Mat. 1 2.9 apon the fame vity. Chaiff eache occasion to them the end of the bobaoth, that it was mabe for mp, and not man for the Daother of the Mabaoth, who per were, and of wh to a bambe creature. Chaift not disallow and the 19 hart leg bib not enrifle in lifting out in Open, and fictions the birch open this day, but hole much e was it agricable buto cl belp a bilirpilen men, e to lafe one whom: Dashan hab bonnt natifying of the A dreading theday

for the luper l nation of the Andaoth; which the Jewestolevitt grew, as we may perceive by our. Dentiour Discourfe

Learne to liuc. Chap. 26- | 422 discourse with them, from bery ignorance of the bety firt inft tution. It was not faib, Orio celebrabis, Chou fhate celebrate the Sabaoth with reft, but San Cificabis, Thou that fangiff thou halt keipe the Sabi with a boly reffer Againe, to thew that chariti which is the fumme of the Landingenerall, is to be preferrebie fore any Law in particular (for 3 will have mercy and not facti Ofc.6.6. fice, faith the Lazd.) Chailt out Sentour, as wie fer, obiefett Sabaoth bay. Secretly to instructed the neighbour, or openly to enuy a pose mans health was with the Ohavifles m breath of the Sabauth, bu no gou open him, the Saba is bioken. For the hindling of fire, burchiefly the gathering of Nu.15.36 Atiche was it not pantifed in a bere high begrie and therefo not the traffication to be bone buch the Cababath day. Etele menconfloered not how the first infficueton required Gridneff

thich in that inflance is mantel Metal the deterring of athers 2 Luke 6.3. was to be confidered; in excusing his Ipalities, when they remuranted at for plucking the cares of come byon the Sa-beath day. The ignorance of the Sharifles Did cleave onely to letter of the Law: Chtift ab= deth a favourable dispensation, s confirmed what he had bone; He has cired me, faid, Take up thy bed and walkes on he that him me will heare me out in that I one be fait buto the, Take vpahy. belandwalken in the mile of the second

Daubeleffe with great iReli the and there the hole & anth at the A and I which have for himfelfs fountified from the originating. In this day Nos in he I the reflect on the Apount sine of Averagenthis day the fraction have netured from grots when this tellen from a opposition of Phinighta this ay the people brought in Chaiff into

: 03.6A 101.1.0gA

SALE OF SHIP

sh. gus LaC Mair Gen. 8.4

Et.12-41

Lu.19-17

Learne to line. Chap. 26. 424 into Jerufalem with Bin boughes a tutte before his paffe Ioh.2.11. Mat.28:1 first mypacle at Cana in Galilet anthin bay after all his miracles refleb be in the Sepulchie, glarefted he in the Seputchie, gla-rioutly ariting from the bear the Ad.20.7. day following, which day by the Apo.1.10 constitution of the Sposite themselves, (and so Burbons gainst whom no exception can be taken) the Church celebrateth thin savas her Christian a hasth into the Logo. Chie theretopecation by De loin, debn c.re Domini,our Lords Day, from the KUPIKKH refurrection. Concerning the al teration hereof, the Brophes O ниерд. Ofe. 2/12: He faith; I will canfertieis Sabaul and feaths to ceafe. The Days out Loyd (faith Saint After Aug. de which we hape us one mabao ciuit Dei. if is not oners a remombianet il gits radirerinten patt, but a tes und direct of char sternall Sha boatt which is to come. The d recution shaustore in part is in ring. Chap bit celebrate this 16.12 S. 1.23 Sabeothwith aremembjance

the creation : we of the refurres cion. They as a figure of grace, when they hould rell from the fecuttude of finne: we as a figure of glore, when we shall rest from

occasions of Anning.

6 Bulebius Speineth by of Eufeb.lib. nites, which would kepe the habath with the Jewes, 8 the under with the Chailtin iks men who would b tigions, whereher are inded o none. Dehers tell ins of the Abe trabintianies hind of these which wate have no felows to fraffig.co the house nt all. The Jewes were not lo uperfittious as their were tree ligious: thefe men are gone, but pet their fanclegin fome part re-maine. For the former, to wit, the imperientions manner of the wes in keiping their Sabanh, we let it refuted by our Das utour, a the right ble to be bept, the question bath barne maued, ether the Machabies bib well in prolating the Sabaothi

I Mach. 2

the question rightly proposed is otherwife: whether the Machabies in fighting that day did bio late the Sabaoth : many began to ware forupulous. Maten a god and godly Captaine fair it was no time to fland bo points, that naw they mult ep ther fight it out likemen, or he murbered like bealts, to be ham pering byon nice matters of the Law, when the enemies of Ge were ready to bellray the Law and them, his thought god to befend themfelues, and offend their chemies, which was apspourt, the rafe Canding as to bio. For the Dubsoth bases tourney, which consisted as some lay, of two miles distance, for that the people placed their tents, or their bitermall parts thereof foldere trom the Cabers mecles of their mount Dlinet was about that diffence from Jorns falem, whither the people on th day might repaire, the bilinging hereof is not to necessary. For the translate of Physicians, or

A&1.12.

any, it cale of necelline, fo it be

not ordinary boon this day, men ned not be fo fernpulous, I wil or fap Jewith, as to fay truth, ber are, if in this they remains frustion of our noupon of our Subanth to leated, is without table core. Leaving, and in part Sohn leall, its forest be indiced to forest before a facilities and the confined to forest before a facilities and

ete offeren; an if on that bay it benation spoutd be b Course degionald David worthty
Gobress, and feenen comes a
normalist betalf by an him, this
is the Dayloberein we han to til
then Governe then arbinarie,
a har of proper and medication,
of reconciling any felices to Gob
and many dof, boing gods, with

Learne to line. Chap. 26 1 428 fanctifying a boly time with bo ly convertation, therefore called the Lorder day, because the Lord Chauld shielly be worthippen by: on this bur, who cold us this be from beath. 7 Intheferonoplace, for the si runtion of other feltiunt and annuall follownities, it hen thetere that Chille Maifter, where with them that the prepare the Paffeoter? Self the motion to the control of the c existing quer folemate the godly and they had feathuife hune chailtiann their Chaile one Palleouer to for buitherstore (taich the file) ter bur tripe the teaf I Cory.7 baba Balleoner, and we bat pallyouer emethey were belin out of the bontage of Egipt are beting eight common building

her hept a folemmie remebyance, s have as much cause an ener embancotm. By their featt of fielt fruites, the fifteeth day after the polleoner they here whole afthe palleoner they have subobane fembly but o God: we subobane received the first truits of the ining down of ipicit, by the con the holy Gholt at the Leaft of Penticoll upon the Apollies, a confequently byon the whole Church; hold an hole affemby mische Land allo. The other of our Chithian Jeaffs, which concerns the chiefe points about Recemption, as the birth of Chill, his Circumcillon, the Griphanis, s his Kelurrection from the stab, have is god ble in the Church, as the auncient in the Church, ac the cultone a Chailtian menner of the belt, o best learned, that have lines incerthe Apolites sincists of more fufficiency to make be continue the godly bis chereof, then all that the neutlers of no-netties are mont to fary to brane bu by forces texts to the contrare. Sathan is fubtle, and neuer

in the behalfe of Chaiftin

aga nit

ties

Aug. de ciwit Dei.

11.10.cap.4

Tertal ad Phyfic.

against the theathen) was fandi: fe buto God the memozy of his beneftes. Epiphaniustereth Arius for benying Chaiftian folemnis ties. They have tittle in them creepe bolonelle which charge os that our anetent rives come within the compatte of Swint Paules represention. Pou obferue times and feafens: no, no, re is no fuch matter tthep are fares from fatall farmile s'of con-Rellation, or any other weather niff respects. There is no such tears, Gov be prayled, in our Children foleunteies, wherefore buteffe wee fe them more Grongly refuted then fo, that is to fay, by a few new names of our Fealls, there is no course but the Charety Hould Aelt continue them in chillian manner, as the both, and so that by the grace of Good amont mos plants, to fait.

Chill our Sautour himfelte hath honoured their states by his bielled Birel, his Melarce: aton, and Pleantlou by into hea-uen, at which times we honout him, as at all times for especially, when

Epiphan. hom. 7 3.

Gal.4.20.

when we have fealte confect ted to a commemoration of ambnessetowards be, when i pious manner a

& Sometimes tod celeb mints of Gods who bane in former times, and this well for no other end, but onely to before his examples of Rep tance of faith of pietie : Bein occasion is offered of publiks paper, which the offerer we fre-quent, the greater is our benetion : abufe taben away, we fe the hasping of thefe feath is a commentable and Chailtian co

Popebe manner of heeping them : Arit, thefe buties of beue: of Gob, teceting the Satta ments, require our fpecialicare, in thefe, our land and praife is offered buto Gob, and therefo of the teamed they are called betheto, Kaggei, times of cito ting. Decombarily, archeft time we extend as we may, bott

433 | Chap. 26 Learne to live onto others, and therefore faith August in Auften festivall times would mue liberalitie, which make maadue Do ny bleffe Goo to; his benefits! Last of all, these folemnittes oz derly observed, they doe some times call bs away from the inordinate carke and care of the world, and moue in our hearts many god and comfortable thoughts in calling to mind the time will come, when wee shall keepe afeaft of Feafts. Chaps

Learne to line Chap.27 Chap. 27. Of Christs weeping ouer Temalem, and what wee learnether-Bat it went not We witch the Som of Good berein earth, as it bib ith ting Salo 2 Chr. 0.9 mon, who frent hi time in great royaltie in th world, or as it is fail of Ariffore ous the Philosopher, who led al his life amide Intruments Mulithe : we all know it fare otherwise with him, who will fel ome laugh in the morto, and the morto as felbome laughed by bitt. D. Luke tela be of biste LB 29.41 tourney towards Jerula how he palled the way we amo what finall belight to in the propless Hofanna, or troupe at that time about for as it is mentioned

they were Anging, he was mour ning. Chaill was not money outh that which was without. but respects that which was mithin, the finnes of the people: not the prefent, but things to come mous him he calls by his eyes to Icrusalem, and behold ing the Citie, he had compassion boon it and wept for it: be wept to them, which month not weepe to themselves. David saith, Minc eyes gulh out with water, because men keepe not thy Law Chatth eyes guiled out with watri teares, because they would no épe his Law; nay, they wo not accept his lone. De f citie, and fore-fam the ru milery thereof. fore-hewing the befolution nich would be lamentable: en is he both not so much

Chi Brophers of all haus fometimes ipakers innco ebetans of men he forco whall figures: Samuel witten her mould manifed how Saules stringdome flouis he sent from him, having the land

San It

Ezech.4.1

his contein his band, he centil in the miodell . Exechial to frem the veltruction of the people. takes a bricke frong, and layes it before them, and portrapes byon it the Citie, and layeth flegen

gainft it.

33.

Chailt at this time fpale little, but his teares prophetteb great fortow to come be cante neverte Citie, not fo much in morfonas Sam.18. in commiferation, David wept for Abfolon, faying, Abfolon, Abfolon, O my fonne Abfolon, I would to God I had dyed for thee Chaift bid as much mourne for Jerufalem as euer Danid bib for Abfolon: Jerufalem, Jerufa lem, I would to God I had be now going to die for the : D what Monto I do onto the, that bare not bene.

Many a time came Chill tocame weeping as now he bit, benere befolation and ruine, nowat wag and therefore Chi neuer forrowed more then now

when they were never destrudion.

Wag it for the over-throw of he wals and goodly buildings, that Chaill weptino, it was for the Unnes of Jerufalem, which hould be the cause of all this; what affection was here in the eternall Sonne of God, to web for Anfull men : enen then was weeping, when they were of recording and laughing,

The Phylition moll we pes when the franticks patient 18,02 femento be molt merry, because be knowes then the banger is greated, and ther fore gives over to administer physicise any more, leaving him to be lamented of

bis god friends.

3 O that thou hadlt knowne in this thy day those things that belong vato thy peace. Which werden were weeping worden, and betered with an interrupted boyce, and as it were for bery forrow, breaking off in the mids dell, by a manner of fpeach called Apoliopelis, when there was lowething more to be (poken,

but very forrow would not fuf fer him to beter it. I weepe, but D Jerufalem , which art now retopting, and oughteft to have teares to prement teares, if then bibbell know the things which Doe belong butothy peace, thou wouldest as well weepe for the lette, as I bee weepe for the. Chou hall had a day of peace, but there is a day comming, full of forrow and perfecution. O Jerufalem, because thou wouls belt not accept the one, thou are like thosely to rue the milery of the other. In this, Chaill la mented their forgerfulnelle of their eftare : in profperitie men remember not whee to come after all.

Ind thus henre we a mouth full Dhyarion, weping for his wilful patient, which would not be healed, not receive helpe though it were offered with teares.

Egefs. Tofe-

4 Che moft bolefull Defolatis on that came boon this Citis,fo mighte in prowells, lo glorious in fame to rich in all abunt

is fet forth by thole, who have mentioned the tragicall end, which befell about the fortieth pers after our Sautour luffered his pallion, the beholding there: of made Eleazar one of the Inhabiters, at the bery time to breake out into this on the like mourns full Datton. D Jerufalem thou great and godly Citie of the world, where is now the beautic of Sion, the toy of the whole earth? where to the glosp? where ig the magnificence, D Jerufalemt where to that Sanchum Sanforum? where are the Difefts who were attendant boon Gob as Ingels ? where are the Sa ges, the popung men ? D from what glozy art thou failen, to what reproch and infamie, D Jernfalem, Jerufalem? who can read with dry eyes the molt was full end of this citie and people? Cherretulen the father and the Sonne, and God fent Titus and father and Soune Velpalian th that never the them, butill they were beterip belgerb. D Jerula: lem, Arongly did the enemies bellege bellege that, but the Annes Did more frongly affault the. They foto the Pautour of the world for thirtie pence, and what fols lowed in the captivitie, thirtie Jewes were foto top a penny. The Lord Jefus was appu hended boon Mount Dlivet, and byon mount Office was Bernfalem firft beflegen : the Lord Jelus was crucified at the Baffeoner, and at the Baffeoner was all Jewyy, as it were that by in a patfon, Jerufalem facks ed, and in fact fort, as the Momanes themselves confessed areing, that unless this people had offenbed the God of heaven, they couto neuer haus prevaited a gainst them as they bib. In eleuen hundged thouland, faith the hillozy changed life with veath, and that within the circuit of a Boot time.

Thus have we heard of Chailt hts weeping oner Jerufalem, and the cause which mouse him to wrope, by which without farther application we may cond ber (as Gregory faith) that their

Deftruction

effraction is our admonition : tehe naturall branches were n off, then may the wilde feare. When Scipia fam Carthage buene, he wept, being affect the reason: for that (faith he.) I know not what that become of Rome: who can but forcew when he cals to minde than Jerufalem, fometimes the Garben of the world, is come to biter defor lation? This also both teach be how every one flould we'pe for his owne Annes, in that Chaift wept for the finnes of others.

5 forthe caufes bio Chiff our Dautour weepe, and at the leuerall times. fiell, Chill wept that we Moule have by fo much the more our hope and cons fibence in him, when wee fee him wentug, which probebeb of merecompattion. Decombarily, Chailt wept, to teach by to wepe, and bewaile our o'mne miferie, as he vid the miletie of athere i Chirate, be west, to their burmben we fonto weepe, euen then when we thinks our felies in grearest fecuritie.

21t

It shock eimes also did his weipe; first, in raising Lazams, there he bewanted many milerie: stimes also bib bie Decondarity, ouer Jerufalem, there be bewaited mans fecurity: Chiedly, bpon the Craffe, there be bewaited mans infirmitie. If our Santour Christ were land to weep in the prefence of others, we may cally conceive that fecretty in the Dayes of his field. he often offred by grones, as the Heb. 5. 7. Spottle Speaketh, with ftrang crying', and teared buto him, that was able to between him.

6 Pow what may we learne by this weighing love of Chaile?

Shall we fit (faith Caffindor) the Baince himlelfe weping. wie in the meane while folace our felues in pleasure? Is he a god childe, that beholding his father six in sathetoth and a-special stand by laughing and sporting as nothing mouse? Shell the Bronne of God ware for the finnes, and will thou be light thy felfe in vaine mirch? D Christian foule mourne a little. When the house is on fire me

bring water, when the foule is enflamed with bulawful beffrea. we bring the teares of Repentance. Call to minde that bos drine of Chaift, Bleffed are they that mourne: Barft Doctrine, but fmetened with a bleffing. At mag the praper of Saint Auften. D God gine me the arace of teares. Ind there is in godly minbes (faith Saint Ambrole)a certaine Delight to webe: flendi voluptas, a belight of wentur. Once God opened the windows of heaven, to browne a world of funers, the goldly often open the windowes of the body to Drowne in themfelues a world of finne.

The briwife make but a sport of Anne, (saith Salomon) their heart is as a barren kand, where all remembrance of God is sozgeten; but the wise manis conversant in the boule of mourning. Pharaok and his hoast were drowned in the sea, as sin a the worker of Anne are in the teares of repentance. Choic who were disasted, sound cure in the troughested, sound cure in the troughested.

11/11/

August in med.

Prouit-9

Exo.14.6.

John 5.2

bled pmle. We toft our feticitie by delightfull eating, and were: couer our felues be mournfull chaftening.

Eccles.2.

There is (faith the 30) ife-man) a time to reloyce, and a time to mourne : Many take their time of reiopcing, but cannot bit byon the time of mourning. O that we did know, at the least in this our day, those things that doe belong wnto our peace, better is it to mourne here, then hereaster. 30 ben we are mouse to mourns full pallions, let be remember with how small pompe and please fire Chailt palled hig time in the world, who paffed it in often werping. The two kine carrys ing the Trke, they lowed all the way as they went, and yet neuer Staped butill they came to the place appointed: we goe on with vina in this bale of teares, but pet heepe on the way fill, butill we come buto our journes end. and then an end of weeping. Bere as in Ramah, a voyce is heard of weeping and mourning, hereafter they shall have all teares

vviped

Sam.6.12

Ezec.44-4

wiped from their eyes, The 1020s thet Exceliel, when he came to is the glozy of the Lozd in the Sanduarie, be was brought about by the Boath, we paffe a long by many forrowes e then come to fie the ambnelle of the Lord in the land of the liuing.

Df mournfull enenta leremie faid, This is my forrow and I will beareit. Caufes of wening and wailing are fometimes offereb: Eli fait, It is the Lord, let him doe as it feemeth good voto him : be that now goeth forth weining, hophet Danid, and batng his freques with him : those that for atime boe mourne with Chaill, mourning thati retopce, when the laughing world that! weepe. Chatft foweb in teares, it was that we should reape in top.

Chap. 28.

Of Christspassion and his suffering upon the Altar of the Crosse, for the finnes of the world and faluation of our soules, how and with what deuotion all Christians should meditate thereof.

鎏

Lthough in meditating the holy bertues of Chailt our Dantour, which worthily require our most be-

uotionate consideration, we are much moused I doubt it not lest when we begin to call to minde his passion, then ought we to be even carreed away from our selves, by admiring his godnes to denout soues, as it was to the Disciples in the garden, like seeder, Ar pe here. Let by not say but o Ediss with the Jewes, Come bowne from the Cross; but let by tasken our selves to

Mata6136

bis Croffe. Let ba goe with the bleffed Mirgin to mount Caluarie and Cand by a while, behol ding in mournfull manner, what to bone : and when we have bes beld butill they have bone crus cifping the Sonne of Bod, then with loleph and Nichodemus, let bstake downe and annoine his crucified body with the freteft perfumes of prapers and praise our hearts can reeld, putting th inthenew Deputchie of our hos lield meditation. Dethem who thus boe, it may be fait as Da-uid fato to those, who brought him word they had honourably burged their maifter Saul Bleffed are you of the Lord, the Lord re- I Sam. 3.5 compence you this mercy . The Logo recompence them this beuntion, that thus noe, and bleffed besher of the Loid, who thus reverence the Lord of Lords. 2 - And now to enter a while

into the confideration hereof: Christ loued vs (faith the apostie) and gate himselfe a sweet smelling facrifice and oblation voto God, wherein we may confider, thele

the things: Ard, the moning caufe, to wit, tout Christis dilex. it nos, Chrift loued be. Secon: barily, the offering which this loue caufed ben to offer, Obmlie feiplum, be gaue himfelfe. Chiroly, the end why he game this offering, Vi effet propitiatio Deipatris, that he might be a reconcilistion for man with Bat the father. for the firft, to wit, louis, the mouting cause of all : if a mos ther lone ber child becaufeit coll her paine, neuer mother bought ber Sonne with fo great paine, as Chieft bought bs : what greater loue is there then for one to gine his life tor his friend: get great was thy toue, D hote Some of God, who gavell the tife for by that were thine enes mieg. Doubtleffe (laith the 3: politie) one will fcarce dee for a righteous man, and pet one is found to bee for be that were burighteous, unother to, when it was in his poince to ope, or not to bye. If hele things may be confidered, that his love that loued finners, that the Sonne of Bod his love so incite our affection to him, he that had not finnes of his owne, a figne he faffered for the linner of othera.

The greatel perfection andforce of lone, fay the Ahtiofos phers, isthe force buteue, and this was never in any forces able as in Chaiff, when he would buite buto bimfetfe bis Church or Congregation, which accor= beth with that of the holy Wholl, Lera man fo loue his wife, as Chrift Eph. 5. 23 loued the Congregation : the wife to chargeable, but farre mone chargeable was the Congregadon to the Sonne of God.

3 Forthe offering it felfe, it was himfelte, Aaron und all his formes neuer mabe fach an offering an this was : he gaue himfelfe a facrifice, and in a fatrifice, there are confibered foure things: firth, quis offert, who tt is that offers : fecondly, quid offerrur, what is offered : thirdly, cui offerur, to whom it ig offereb: fourthip, quare offertur, mberes fore it ty offered. Che quis offert

ts Chatft; the quid offertur, is himlelfe: boluntartif it was the manner to binde the facrifice to the homes of the Altar, Chiff offered himletfe; the cui, to Gob: pro quibus, toz be wzetcheb fins ners. Why, was there nothing in beauen or earth that could have beene offred elle? was there no other facrifice to be had but innocent Isaack! ABult none be approued to make a reconcilias tion for man, but the Sonne of mani was finne then fo bainous that nothing could cleanle the contagion thereof, but the beath of an innocent Lambe & Stand and heare a little, Diffifull man. the Sautour bimfelfe fpeaking buto the : for the fake boe 3 fuffer all this; for thy lake Doe I offer my felfe, as thou felt, a facrifice byon the croffe : all this boe I doe for the love of the the finnes are the thornes that pierced my bead, the fpeare that opened my fibe : thy belicates was the binegar and gall that I dranck: thy libertie and lolenes was the naples that failned mi

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the Croffe : for whicher the me, thy banities, D man, baue gonght me: behold me fuffering in the, so reconcile the onto me father. Doth he not by this, Chailtian man, enflame the with his laue, Arengthen the withhis meris, and comfort the forcowfull heart with his abun-cant netrope if he were punished to but then were we punishable ot our fetues.

Boben nam Jufticehabraken place, for rather then fin fpoulb be bupuntihed Cab would pus nich it in bis owne Sonne: when his infl weath beganne to wake hereer and flercer, among the refl of the prople, Airon makes Numb fped, takes the center in his band, puts on fire, a goesquicks ir buto the Congregation, to make an attonement for them. This attorement bath our Aaron made for ber all, when he offered no other offering then himfelfe.

20 hat bath man mote to effer opto giue, then his gmbs, his honour and his life? all this hath

hath Chaift offered and given to, bs:his gods when he tefe his bungbome in beauen: bis bonor when he was reproched of men his life, when he peribed ho the fame for all boon the Eltar of the Croffe. But how many in-Dignities Did be fuffer before he came to the accompliffment bere of when as like a mohe ! he was carried a recarred for indirement to indigement; in be was mocked and fcomed of all forts ?

Joh. 18.25

In his fuffering it felle, me may confloer, amongst whom, where and tohen he luffered in mongs whom, even his com people : Pilate faib. Thine owner nation hath delivered thee vnto mee. When i at the feltigall for lemnitte, when others wen reiopcing bee mas fuffering Where at Jerufalem the hings citie, and there without the q of the same Citie, in a pli called Calnarie, wherether and marberers were wont futter. O vos omnes qui tranli per viam attendite fi est dolor li

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dolor meus : Dall pou that paffe by behold and for if there were euer forrow like my forrow. from the houre wherim he was fought foz,and taken by Cozch= light and lanthornes, butill the firt boure of his crucifying, that he gaue up the Choft, one betrapeth bim, another apprehends him; one bindes him, another leades him bound from Pilate to Herod, from Herod to Pilate as gaine : one feketh falle witneffe againft him, another creeth out boon him bee is not worthy to tiue; one Courgeth him, another Arthes bim on the face; one ctos thethhim with purple, another putteth on his head a crowne of thomes : a third gives bim a rede moching him to they never letbim reft butill they baue no more what to boe against him.

5 When we have feen the man= ner of his fuffering, let be confiber how great he was that fuffe: red : even be it was, to whom power ouer all things in heaven and earth was given : he, before whom the 24. Elders fal downe:

Mat.28.18

bee,

ha whose countenance John a lietie after bebeld to fbine as the Sunne in bis Grenath. when be faw bimand fell at his fet an beab, bearing a bopce : Feare not I am the first and the last, and I am aliue, but was dead, and am aline for evermore, and have the keyes of hell and death : and thus of the quis passus est, who it man that fuffered.

Dow toz whom fufferen be all this? Quen for none other then finfull men. for Chrift luffered in the place of finners, and with finners, to fhew that be fuffered for Unnerg, Learne, O man, to bate finne, which was fobatnous, and as often as the art at leafere to meditate of t Daffion of Tefus Chaift the Sonne of God, (which the (houldelt baily boe) for it is b ter, faith one, then the fall with bread and water : fo of I far, ag thou boe ft meditati his passion, call to minde as th greatnesse of the Annes, for the greatnelle of his love, A died for the finnes, that as in t

one thou mailt bewaile the owne wickednelle, fo in the other thou mail acknowledge his bountie and mercy towards thee, with that of the Prophet, Bleffed is the man to whom the Lord impu-

teth nor his finne.

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7 But of whom fuffered he all this intury? even of his owne kindred and acquaintance the people of the Jewes. After alt his miracles and works of mers cy bone among ft them, in curing their fiche, cleanfing their Leapers, and healing all that came buto him : afrer his febting fo many hangry people in the wilbernelle, teaching fo many the way to faluation that came to heare him; now they reward his paines and travaile with oppios brious contumeties; his bn= speakable mercy with bitter has tred, never leaving him butill they bring him to the beath of the Croffe . Chus be fuffered, not of Crangers and forrainers, but of his owne neighbours; yea, his owne brethren as him: felle calleth them, It is not good Mat. 1 5.20

Ffal. 22.

Rom.12.1

to take the childrens bread, and to gine it vnto dogs: by the one he' buderstandeth the Jewes, and by the other the Gentiles.

foure things there are which we hould meditate boon concerning the passion of our Saujour Chailt firft for inte tation, calling to minde his pas tient fuffering we should not abhorre fuffering, or murmure as gainst eribulations, feing he fuffered fo great things as be old : for the members ought to conforme themselues to their head . Decembartly for compalle on, we ought to confider with griefe of minbe that our finnes were the caufe of all this , and therefore we thould truly renent be of them, and true repentance appeareth in the reformation of life. Chiroly, for admiration; when we call to minbe, who, for whom & what he fuffred fourth ip for refolution, that is, to give our bodres, as the Apolite for seth, a facrifice to ferue him, who bath given himfelfe a facrifice to faue vs. And fo hane we by his pallion

pullon, initation to die 1, compullon to buits admiration to fir by, relotution to perfect our Chilitian lour & dutic towards hint:

Cogo forward and to leans all the indignities offered hundin the indigement hall, his four-ging, crowning with thornes, buffetting spent, bearing the croffe, and the tide.

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tuffetting, spetting boon, bearing his croffe, and the tide.
Row the graide Southiers begin to spotte him of his garments, spotting his sacred bade all natice buto the tharps and com are, which cruelite man the want to be offered, but to ablest perform. Then begin they to faten hen to the Croft, rathing and fraining his hands a fact farthenthen naturally they woll extend, for cruelly are all parts of his body Arecched, that the bebolders might tell all his bones, necopoing so that, dinumerang-must omnia offamea, they told all my bones. Wete is he talkned be-to the Croffe with nayles, at the bende en bfet, Foderunt manus : they digged my hands and fet.

Pal. 23.

show inert bead , but are all users one a mercy shat those wattrees were produced by the acceptant mercy has acceptant by the price of the acceptant was much stake a dear of the country and bring bimes the saces of Plane was touch to take man from the pi of bellevation and bring him to the loves of beauty and bring him to the loves of beauty.

ten be Pilat depos the cross, lefinal Navarren, king of the letter,
Pilat dithough ignorant commembed Christ in this imperfertieton in this chinas . Sind,
for the remission of fine in chat
he more declar decomble, (a)
the heliconing of grace, in that
he falls of Alexarren . Thirdly,
to his pointer, in this he callon
him dang of the Letter and
chinal mainten in above compues
to thee of all sorts comming
him the of all sorts comming
him the feath guery congues
to the feath guery congues
and the feath guery congues

is is indicted in Debleto.
Combeand Latine is in Bebieto
in the Island, who glovedined

3

Law: In Greke for the Grecians, who gloried in wifedome; and in Latineforthe Monanes, who anost gloried in dominion and power, as if Place house have fait : This is the Ling of all Religion, having reference to the Hebrewes: of all wifedome, having reference to the Drekes; of all power, having reference to

the Romanes.

And these thee forty (fath)
Or, Anthen) may that lenge buto

Gr. Assten) smue challenge buto hem the bignitie of the Cross, to me, all benout and religious, rich or pore, all signified by the Hebrewes: all intig, who are no ten by the Greches: all mightle, who are refembled by the Latines. So then, the religion, the intsedeme, the power of the world, confesse Christ their King, Rex Inducrum, King of the Jewes, Inducrum, the fin so significant Juda and this superfeription is written in their hearts: he wrote King of the Jewes, not so, that he was onely King of them, but he was

Bing

Learne to line.

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ting afthe Bentiles alfo, euen lithat Doe confelle bim.

and this triumphanters or fuperfectivation to invite an beach, to life what to all inflering death, lief lost not o Ainghome: the Icwes faw to their shame, and therefore outdhame had it altered, which nerefuled faring, Quod fcrip Joh. 19.22 longh that which I have ten. I have written : it is I wil not alteret, and Polate error of his weetched comence, who having beard of the couldiers the bestie of the re-traction, liked in continuall guilt, during at the continual course of the continual courses. acetecemed of the Romance, came to a befrerate end, by ca-ng blindelfe awar, as billories

While this was voing to cturns buto the manner of our automa Ballon, at that time the they not spare to represent n, and this was bone by ma-littled them that face by and died him : fecondarity

Chap. 28. 462 Learne to line. fome of the high Prieftes that came to marke him : thirdly, by thate that velled by, and was ged their beatin at him: fourth by one of the chicusothat b crucified with him. A laith, they both teutled him: & Loke mentioneth one onely. fermerb (faith & Auften) that Mat. 37-44 him, of which & Maile w food but one percenting the beaten troubled, and other thines, and ued with remorte bestler, ent then onely, one of them accord-ing to D. Luke reacted him; I. Row they beginnere to Luke 23. 19.40 pest the mozon of the talle on Mat. 27.40 neffes: Thou couldeft build the Mar.25.29 Temple if it were destroyed. thou be the Sonne of God faue thy felfe. Plo fatth Beda, Se faluum fa-cere crucem descendere nobus, quod Christus est Dei electus: If thou bethe Sonne of God inar, be cante be wan the elected of God the world not come bowne, f

therfore came he mto the world Believe ve him cilling from th Beputches, which is more the ftending from the Crofte.

The other materacco; faith into him? Remember mee when then commeltinto thy Kingdome. What Bingbome was this ? farety no tempozalt Aingbome, insegnatus, in the Mingboms, that is a better hingbome then where beneath, or thus which

nte, top nepther the feare of Lewen now prefent, nor the specie of his owner phenic of his fellow, dight of the Disciples, the appearant instrudtie of Charles Arth, wabe him any way to waver, but arth, he actinomisogeth Charle tabes Loro: fecendly, he prayeth to him, and therefore he acknow edgeth him to be of power : gotp, bet achno dette but in this things, his heart s his turifit which he both, with his heart fueth, with his distributed dealers

14. Ind now bebold we our redeemer, pelbing by his life for the finnes of the world. Let ha confluer a while his feauen laft words betered boon the Croffe. which by fome are devided into eight. Two of thefe hafvahefor funers: Pater ignosce illis: & me. cum eris in Paradifo, father forgiue them, a thou fhalt be with mein Baratife. Two for the godly, Woman behold thy fonne, and to the fame Difeiple, Behold thy mother. Two for the world. Sitio, confummatum eft, 7 thirft. it in fluisbed. E wo for himfelfe. My God, my God, why half thou forfaken mee ? and Father into thy hands I commend my foiri:.

to Chefirst of these was spoken in the act of his crucifying, when framing himselfe to the Coose, her fatth: Father forging them, they know not what they doe, God to me, but butt to themselves, and so is it with them that hurt others, they know not what punishment they bring to themselvey, and tabat crowns and garlend to them whom they thinks

mbje charteable than the Sumie of Wate (Father, forguestiem, prereing chare that porterates him.

for all. Chill hore gines :

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e Ebe usto at bed em there is no place letr top befperation: she example makes by bolbe, one hould defpatre jand bie one that many thould not prefume ! but le the faith of this Ch rhat ambeth mercy a disciple be-ngeth his alfaister, this Chafe schnoniedgeth him; hee sath Chail hanging boon the croffe at man, and per he properly but of de beat, thus as God; he accuseth his other befaults, represents the biologymie of his fellow; he are busiledgeth Chails innoces: cat the Jetness that hingin the Later crucifle him; he facts how maliconcempt, and yet becom Meth han a Lord a King; to be Lord requireth power, and a ute, but here to neeth behold

trutt (faith Baint Auften) min let any finner thew this mana faith, and we bare flewothe res miffion of his finnes, be babbes tope Coine earthly things . but now ftentes heaven: Dabmire: ble convertion ! that which we Chouldenks example of is an example of comfort, of mercy, of hope, of forgivenes, of confession our fing, and with freofalt faith fulnelle of acknowledging the conne of God, and craving merco to be remembred of him in big kingbome : laft of all, foto line, that in the houre of beath we may beare that faid buto be Chafft : This day that thou be with me in Paradile

when he seite bute his biellen Mother: Woman, behold thy Sonne. Ind to confider these the together, when he said but othe saut he speak he should say mother, as if he should say but the biels led Alivain, hisherto have I as beyed the, and cared so the as a Sonne, from hencesorth in

Gene A will leque the a Disciple. Clarto the Disciple, Tohathou ball bone me ferntce ag againfernant, now doe to where I will the, behold besto whom abou these bience, and care, anthe fonne to Birgin (faith & Terome) com Hieron, con mits his Wirgin mother to a louinian. Mirgin Desciple. This third note, is a word of pitty & care, in to fe bim now in fuch belorg enapsines, to take care for his other, was a token of much ione, whereby he sheweth bu, to hips our parents, and boothem gad, what in the world we can. But what a change doth the blelled Birgin make, who hath lorthe Lort, the fernant, top the nailer the man : for the found Cob, a forme of Zebede? This change could not but grieve ber, and pierce (as Simeon had before fath) her bere heart. Woman bodehy Sounes not naming ber Bother, which bery name Mo er, might have encrealed b grieft, beholding the pallion and bepar

departure of so deare a some; and might move her motherty mind to more and more sorted. The some crucified above, the mother mounts wounded her heart, his wounds wounded her heart, his piercing was her piercing, enerie frome of the naples franke through her break; all this while not a word is mentioned, weeping would not suffer hered spake seldome, the tongest space spake seldome, the tongest space she Pagnificate, her denoties nate space mith God.

The Paurle selding her young-

The Purse leing berroungling bring, the Mother her Donne. In one vapthe is veprince of a Donne of Anniour, though not loft, set tele for a time, such a pareing, such a Donne, such a Morber, such ceares, such love never was not bett be? On the other Ade, O louing Disciple, beloned of the Logb of love, then are now less for a time, but never rease to mention love, or write of love. Ionathan and David, Jacob and Benjamin, Bentamin, wept at parting : ft

the formet) house; to an about the mints house; to end be offered the the Land block attains My tool, and the thou for the land to the lan

in the Debrew Some ft by, and hearing this, calleth for Elias. C bing to Saint Ictome, were Momaine fouldiers, who bu Ambnorthe Debacio, orne nenture fome of themselves, who by realon, morle, could not well be ling of the bapce theme Dauble nature his Dei not this, which i

to fuffer with bim. & Ambrofe fith, Pro me dolait, qui pro fe nihil. habuit quod doleret. De forromen me which had nothing for mielfe to forrow. Battonall fection cepeb , My God , my God, why half thou for faken mee. henstine affication cried the lame, and pet in Chailt a bopce not of the least diffidence, or so much of complaint, as of abmiration, Behold D man what fufferforther, behold the puniths menta wher with I am afflicted. and when thou beholdelt the utwerd man, think allother the lamard man is pertaker of the loved a fuffering: wher wish a im plerced, finding the buggare e of the towards me suffering for the Annes. Here we learns in times of extremity to fer bute God our forrow ghes and firmile ation ongo we lame to the events neelote beforfaken, pet we may comfort in his mercy, who the buto all them that call a himsen the Prophet speageneben, when they pour t

out faithfully their complaints before him.

20 The fift word was, when Telus knew that all things were now accomplished which were spoken of him, this remain neb. Chep gaue me binegarto bainks, bee fatth, Sicio, Tebtra. that the Beripture might be futfilled which was written of him: They gave mee rinegarm drinke, when it is faid that the Deripture puight be fuifilled, we doe not biberftanb this can factuetr but confequently, as the Behate men fpeate, for Cott dia narthin; therefore becau the Deripture han tpoden trab therefore the Sertpeure fpohit, becaufe Christin time thoust Doe it. Mben be faith, 3 thief what was this thirl naturall caused by the emination bland together with the extrem creations for comes a moth in part afforts true, for his blot exhausted, extremitte of third followed: but there was with in Chita a third fupernal tall, and this third we

Phl.59.21

direction of foutes wherewith it laboured, as with a most beinners thiele, or beffre. Che
Supperfetth, Sixt animames
if dring, Wy foute is a thirle for
God. This thirl of Chill
was our health, or top, O god
follow, faith Austra Bernard: Siis making mea, The shirle was
are followed.

greetell inglefaceot in ac ithele stimes inac, but Chystle ha binegar and gall. Beh a Aupper they gillt b (fozit was now Dup bine: vinegar to drinke. O milerable men that we are, to fake belicaten: have are we cought to drinke with Adrile the wine of defending an independent of the flesh, and gall the computation of the flesh, and gall the computation of the flesh, and gall the computation of the flesh tit, ion the potential were give not take bride that were give not Christ thirsting to out false tion, drinegar mixed with gall, on these man did that it is available for the mixed with the gall of sender long connectation.

pe feit, Confummatum el. Itis finither, that ia, all whatform was spoken of my suffering, is now compleate, the honor of my father, the god of the fathbull, all that I should be concepting my obstience to bis will, who gave me this works to accomplish. Confummatum est. It is striked: Rothing remains this this fuffering; but now my distinguand now I die. This our fautour spake as having tought a god sight, and stathed his

erfe : this he fpake of one haging bibectabena fourney, and ow gons through many paffa: ies, at his fournepes end her with Confumnatum est. He is fi-when a first litting by his eyes obenien, father thy will : then beholding men byon the earth, faithfull men your health; then respecting the breaking of the strents head. Dathan the ban-quishing of the power, Consumimmelt, Te to finifet, D hap: pringer of the Son of Gad.

13 The featienth word was, Father into thy hands I commend my fait: S Luke fatth, that he creek this with a lond hopes: ome of the auncient fathers thinks our Saufour was now meditating boon the one e thir: thieth Blatme, and comming bite thole words in the Platm, In manus tuas commendo spiritum meum : Der betereb them with an audible boyce. Into thy hands I commend my spirit, and so gate, by the ghost. Chis was now the ninto hours of the day, when Donne was barkned, the

carth .

earth flooke, the granes open ag the Euangelills hem. this house Adam finneb. qua Adam peccanit, Christus en piranit. The fame house of the ner mherin Adam.finnen, Chiff died : by dring, Chill oper the gate of Parabile, which dam by finning had thut by a gainst him and his. Adam in the Garben lost his life s Chast the Garben reftored life, he relied himselfs with t trophs buto his father; in thy hands I commend my fairs These words being between, gaue by the ghost, his eves cl en bis countenance pale, head bended botune: heaven. earth eaer lair lisch a light, t Gad of life , the Anthor of li and life it leife becomes bead.

In this most me m her many chings: as fir our departing for our beaucate fa darily, fomewhater too the Grength faith Chail benbine

ead, bettered these words, not of entiretit, but bountarily who merlay downs to liepelo peace: me bp the gholt : men when her are bying , they are fearfe the to breath, at this time Chill fpeaketh with a loube vorce; Father into thy hands I commendary spirit, We see what Child example both teach bs n bot, in commending our des partingfaules into the hands of Gab, howar, the houre of his eath, he prayed, he wept, and

Ind here also may the Chatan man enter into a large tio of mentration; byon many inguitygether, days were more Interbenthe fentleffe creas he pallion of

fered how great his forcom

were, which thewed the great neffe of his love, how great h inturies were , when hee man failly accused, mocked, fuerces buen buffereb. whippet, crain ned with thornes, bereft of him clouthes, burbened with his croffe, pierceo with nailes, lanced with a freare; and fo been They thatt for him whom the haue pierceb. Aphen Tolephian bntobte brethren. 3 am: lofeph whom you fold into Egypt, they were to aftonified they bad not a word to fap: when Christ final fap, Jam pour boother . Jam he whom pou crucified, how that they be confounded that crucifled him i But what top fhatt thin have who beliene on him ! 4 D Chattian foute, and with the Doue make the neft in the holes of this rock. Behold the wounds of the Bautour. Come to this Brke, whither all creatures, it pairero fauethemistues. Arm and behold a fixtle with the b

tiout women, the body of this Sautour boon the Croffe, fo

Gen.45.34

atflicted from top to ter, fo mounded in the head to is our baine imaginations: him wounded in the bei is heale our entil actions; fo im wounded in the bears, to care our bame thoughes! fe bis white by which bid entigh enthe world: feb them thus, th by eyes might be turi rom behalving bamity: for those reg which were wone to beare ne Holy, holy, holy, now have hemonaufitube of reproachen: le that countenance mbtch was gably to loke boom, La fpereed and bufferen. The blood of cried tuftice, tuftice : but the blod of Chill a led mercle, mercie: D that wee had bearts to medicate of the pallton of our Lord. And their things there are that boe offer themselves in is place to our belt vilpafet medication, justice in God, frine in man, lone in Chrift. There is nothing of which we ought more to thinks, more to speake, more to reads, or more to meditate of, then

EGi.6.2.

proof t

then of this, betaufe the reme brance bereat, eppertaineth the faluation of our foules . en creafeth faith, brineth aman b fpaire giueth fortitude again the afflictions of the world Grengtheneth be again temp totions afflicthelic minds with tor caufeth a loathing of finant after a monberfiell manner ftin reth by by all to benotion. Ch our Saniour Chrift himle well thought brom, whenhel to high a facrament fofull of h uenly millerien for the continu all retuing in our bearty of th bismost blessed passion. O fun Jelus, frautbener buthanhfuls nelle of this love of thine crape boon but Should not the precious blod foften our Ibaman hearts, who hall belivered ba from infinite miferies purchaled by the death id infinite g and freigoffered, the feifeb affered the felle buto the f there a facrifice for our finnes there is no burden beauter ther fine, this baftehou eafed be alf D bielled Sonne of Gad will

61.6.2.

line, faith the Anophet, will 3 ponche Lade, fon an long honeany being. Also will be bitto God the facrifice of anheigining , and peatfe bis

efor ener and quet

Indibus me meditate of the pation of our Lazd, who fuffered beath to our come beath to our come beath to our block which Daint Auften mention with a bour le cause the one stand a to believe by his generand by his else inflying a too to be be to be to be to be be to give be to give below to give below the best of th ioneo the peath of the croft ought alfo to bumble out kinen to be crucified elfe a facrifice to tax a and we give our felu riflee to ferme plant and the same

de Nat.3. o in Pfat,

24.

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Learne to line

Chap. 29 ning habited

Of Christs reducection from the dead, and how the verity-heteof doth much successful on Christian faith.

All inoto we come from Children Chile a Charle is Apon, from Chile is Apon, from Chile is the bust-

perp, to Charle the chiefe connections of all the building. In his referention behote no him, as a Champion returning from the potter at the continuous formation and craumites; not maintained to the with granulus; not make to the bitty granulus; not sponfand, our Charle there exists the bitty of the Charle formation to bitty of the Charle Duty Charles from the bitty of the Charle Duty Charles for the continuous formation, in effect agains with glosious beames of 1966; our frains of come that

: Sam. 18.

7.

was call into the earth to foruma no and flourisherb: our loseph is betimered out of spride : our Samplon bath carried away the gaine of his enemies : our moule is come, the boyce of the Turtle is beard in our land. Chaift our Bebermer in rifen from the bead. Go is rifen early, chat was late in the eurning laid in the Deputches after his woles full patton: be in rifen, he in the fen, wherefore with the 1920phet we far, Sorrow may endure fona Pfal: 20.5. night, but toy commeth in the mornings Und and make

Christ baskned his reforce cione that his Discholes might not to long dwell in ferrow, hee would that their mournfull bearts though force receint com: fort. Chaift role early the third bap, to baue laien tonger might bane bied bould of his villing, to hauerole foner, of his being. had onely the forrowfull 400= files, or those women that came mourning buto the Sepulchie, the top of the refurrection i Mo. this was the lov of thousand

Iud. 16.3.

PGL 118. 20.

100.15.2

Joh. 20.2.

P(al. 118.

22. PG 28. 16.

Ad.8.12.

thousands, which map far mith Dauid, This is the day of the Lord. vece will reloyce and be glad in a Loke we but the pallion before mentioned, there we le weping and marling, forrow and fuffe ring on every fibe. The bieffen Mirgin . the Diftiples full of beauthelle, note all is turned in to top. The Angell appeareth in white, the women runne and rettebe Difciples, they feare be-teue either the Angels, o; one another fog top. A little before, the frone is refuled of the buils berg. Deliuer bnto by Barabas now is this flone the hear of the corner , which topnes together the building of the Mations. both Tewes and Gentiles. 3 little before wet have no other Ring but Cofar, now is bees Sting about all Cafars. A little befoze, he milled in God, let him deliner him if hee will have him? Alow is be beliuered, and Gob is with him, and he with God: a little befoze to bee a Lambe leb buto the langhter, but now Lyon of the Cribe of Juba;

raple thele our mostall bobies

be his fpirit that divelleth in bs.

If thou confloer this, thou halt

baue

le

m.

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be

The Eugngelifts doe moft diligently fee forth buto be the referrection of Chaiff, as arbing profitable e topfull to all faiths full belduers, for intherefurre ction, we for how Chaill is exals ted, and what bone we have in bim. This they lay downe with many circumflances , both by

tellimas !

A&4.33.

eftimames before and after: be= Mat 1 6.21 fore, in that he had sold his officis pleg he mult die, and rife againe: after, in shat he was concerfant emong & them forty bayes, walhed mithe way with two of them; minuning of the things that were bone at Berufalem ; (and furely in time of forcew to com: mune of Charle, and calle of him in our weartfome fourney of this life, thall much comfore bo.) at is time, Chail walketh with them, their unverstanding is opened. Is brilled or in bill

3 The women come buta the Deputches, and biem energ Bone roffed away - the timen ctoaches remaining, a figne his body was not taken away, but tifen ; for these were together law with his body in the Bopulchie: the body gone, the Bugets tellifethe to rifers, what far the Doublours to this? Fiell, they confelle a stuell, after ward cope repred with mony they give out, his Disciples had fedine away his body, while they were a

flene.

Learne to live. Chap.29. | 490 flepe. If they were a flepe, how fam thep the Diftiplen Geale a= was the body & If they were not allepe, how could a feme weake fifters take away theho: bie from a band on companie of armed Souldiers : but let them confesset be truth, as they bid be foge buto the bigh Prielts: and after when they were charges, Mar. 28.12 that they had fone a biston of Angels, that he wan rifen inded. So the bertueis innincible, and the top great of the Refurrectis on. We fe a beller-and louete Chail in Peter and John, for why, ther runne to the Sepulchie (affection makes by bill John 20.4. gent) the women com intel flows about a to annoing the body, with abours to annoint the body, with home no furt abours, but many bufaugite Anneg to bying buto the Meferrection, g there to ob fer by the Incense of our praise, which is the furtrest offering

one hearts can edin. Mary commeth nave her Lord, E hailt faith buta her . Woman touch me not,

not but that Chaif hab a boby tangible after his Befurredian.

but

Joh. 2017.

but Mary touch me not, Doenot fo much affect mp prefence here mearth, as my prefence in heas uen. By this we learne, to know and honour Chail as hee isrt fen und freeth at the right hand of God about . S. Paul writing to Timothic, fatth, www.oveve mosh xeizoh fandeenmon en Venemp, iRemember that Jefus 2 Tim. 2.8 Chaift is rifen from the beab: when the Ceacher gives his Scholler many lellons, if bee gius him one amongs the rest, with a Memento , Remember thin, her thinks that of all other of most especial regard, and wat-thic of the best observation, and it seemeth the Sposse so accounted of the refurection; for what is there more necessarie for our Christian meditation, then here to call to minde, that it was bee who did redding I least, that as e vole on weefully in himselfe 19 ello did bee inchole that believe on him without her tole, the Total popole according the the Deriptures, that he rose by way

Learne to line. Chapian. 492 of equity, too first, bechumbten Phil. 3, 10. himfelfe, and then God cratted him, gining him a name about all names. That he role by way Ad.2.14. of power , for being without Anne, Death could not hold him: for it was imposible he spould be holden of beath. before had feme as a facrifice offered boon the Evolle, when her was, as the Prophet freaketh, without forme to look brow, now he frish him after another man-EGi.53.4. ner: then among thomes, now walking amongs the frauen candlefticks : then cloathed in Apo.1.1 2. purple, by way of decillon, now clonched as the ment then call ieba Aing be thole that repron they him, now called the King of Kings by them that honom m. Adherefoze as toe have no him in his himility. To with due atfores by fe him in his love. By wes him fiene him thing for be in his patton, to by alloughed him triumph g for his in his referrection; for all man for by. In the pallion and

nd refurrection of Chailt our guiour, confifteth the fumme of all our happinelle, he bred for our Annes, and role agains for our in Cification : bulelle he hav Rem.4.24. per, we had not beine belinered from Anne, and confequently from Death, butelle he gab rofe com the bead, we had not receis ued comfort of riling again from he sead , his pallion remourb sway that which was eath, his refurrection brought buto by that which was good. Is in these ewo wes have a double benefit, fo have we a bomble example of fuffering , in his refurrection of pope, when wee haus fuffered. Which both thew in by two lines, the one in the flesh laborts was, which we must endure, the other when wes are belfuereb from the fleft, which wermuft bove

Aow wie mill not onely netmowledge with the mouth, or believe in the heart this facred truth of the refurrection, but we multallo be rayled by to news

nelle

Rom.6.4.

Col. 3.1

neffe of life : forthus much both the boly Choft require of bs in belouing the ifefurrection. We arc (faith the Spottle) buried with him by Baptiline vnto his death. that like as Christ was rayled from the dead, by the glory of the Father, to also wee should walke in nevenelle of life. Ind this is the Amilitude which we doe carte of big Refurrection.

This is to fet our affection on beauenly things, or things that are aboue, where Chailt Atteth at the right hand of God? and this is the third thing that we thould apply our felues bato.in belouing the Refurrection from the bead that is fir ft to rife with bim from the beath of finne, and confequently to be raifed by him

Unto a hope of the iRefurrection Bato eternall life.

7 It is wonderhill to confe ber with how many france ence mies Chailt babto boe at ouce, with the world, and the Hain of the world, wish death, and fi the cause of death.

Who would have though

hat one thepe thould have beene wie to have withftod fo many Molues to but get heare the erirour . Death where is thy fting? 1 Cor. 15 Hell where is thy victory? the fting of death is finne and the Ateneth offinne is the Lavr. The Mpoftle like a haltant Champion goes th and offers a challenge and combate to all thefe, or any of them . Who shall lay any thing to the charge of Gods cholen ? If Sa. than fay, that well I, because they have followed the waven of bus godlineffe : If the world fay, I will lay to their charge the many banitien they received of me: If the Law fap. Twill endite them because of transgression, if beath ing, I will arrest them by reason of finne. Saint Paulanfwereth them all with a floot reply, Telis Christus mornesell, imo refurrezit, John Chatt in beab, pea,he Rom 8:34 is rifen from the bead, as if be would fay, that dame riling of Chail from the dead, hath bereft gour all of all your force, and now all pour Bleas are fruftrate. Pay.

Mar, bow is the pare Captine comforter , when the Junge bimfelfe fall fap , Who thall detaine this man? I haut parb his ranfoms.

8 What a topous thing to is now to be Arengehened in the faith of the Belurectione fieft, in regard of the calamities of this life, for what that vilmapha feing the members hope to be towned with their head ! Des comply, though this life betran-Atonie and troublefome, get Daniel finit be betwered out of the Leong ben : The Done hallres turne to the Arke with a branch of Ditue. when once the flout and waters are fallen : Peremie hall come out afthe pit, where into her la call of his ontains t Pur notic Dauld having gotten the bidery, is gone triumphans ip to raigne in Jornsafein, for all his people and Jemle tracing retained and held of Capities of cruell enouses, busby Chall the enouses are banquilped, and me belingred : howare we belk Hereb

pred but by the fonne of God ! was it not his fuffering onely that was (as bath biene fato) the remominize of entill & Dimielfe faith, what profit to theveth hip bloud, if I goe bolune to coarup cioneas if he would tell be, there mere fomething adiopned berenin to make his fuffering glos rious and beneficiatt bato o hers, and this was his refurtion Dailed Light, earl do do add

o Guery effect instartally both muchis cause. The refurrest-a way the effect of his beitle, mo cherefore gane entorm limonis he tong grob. Agains, his relies reacton confirmers our talth, for fo bath Hr. Paul reason ainst the Pseudo Aposioli, if the beabrife not, then is not Chaift rifen, if Chaift be not cifen, then where to our believing fibut Charle to rilen, theretops there ing refterrection. The head both not rife without the body : The head to referi, the body therefore hallrife. So the refurrection of Chill to the cause of our refurreason, and heristing, we attrife. The

i Cor. I. 13.14.

The Lord to King (faith the Drophet) let the earth reforce. and the Ales be glad theret. The first fruits being fanctiflet, an buto the Load : Thomas being hicher the band, and tette the Boh.20.27. mintofthe mailes: Wieffeb me those that have not fone, and yet doebeldus. Chat which betell Chaife bobe (faith & Auftes) the third bay, finit befall our bos bieg inthetel bal.

10 Foure fortg mere there which beheld a beard the whole manner of our hautants pall on and relievention. The first were a hind afmen, which onely were pielene as speciators, bea-sing and swing what was done without further obfernation, and thefe were many of the come mon people; which following their owne affaires, little respethev that which was then a do: ing. The fecond were the Doul-biers, who when they had wat: chen the Beputchae, feine thi Angel of the Lord, e the Carth quate , as men emaged wer

but into the Citte', fhewing what had happened, get by and be courupted with money, bid not fitch so tel the contrary. The little were than high Philess and harifles, thefe altogether en: mousing to suppress the tuour of the Belutroction, could nuo cafe abide that any should la much as mention it. Che fourth , were the Disciples of Be those believed on bim : athele did he appears, to their nght he great toy when they where him, and communed with

him after be way rifen. there in the would foure forts pat are diverly affected to ros this Article of the Be lutrepion, Come, as those of the common foat, receme neither top not lorvois estituto not epper tains buto them to hauscars, of respect to this principall point of their Chailtian britefe: Chele haueshe name of Chailtians, but inte confiber what ever Chailt aid for them. Some there are of the fecond fort, which doe be: Tette'

3

torue that Chaift is rifen, wher thinker it, and speake of it, his they perfener not, for gaing de was they are corrupted unit the worth, they speake the contrast, by their works they benis that there is any resurrection at all. These time the Doubbers that kept the Bepatchee, sollow the tanour of the world, and are to from exuches fallows.

D unhappy men the for things of the world , lea torfullerdings ther haus bem and frene of the refurrection Some there are who with the high Stielts o Pharilles dans mor enoure the fame of Chaill chofe which would fet forthel bonant of big vefurrection: In of thefe what that I we fart when they bearethis happy tydings ther labour to beaw the minds of men from the depotion there: of, thefe are the world of all o: ther. But fome there are which with the Disciples retorce, and neuer reft buttiff they come b the Seputchie , for loue reffe not , and thele fe it, fo ag it!

tolb

others , and Chill by fath ech vinco them, they are bled with the faithfull, and fent with Thomas, who by fence had not with others tehe top of the refurrection. anth Mary from er goe not with May from frequetype, but are there ping butill his grace speaks anably binto them; then retogremen fay, The Lordis induced and hath appeared in Bird their use those who spare in the fit la Betweekistop on such the fecond nearly th no power. This fire the forrection is to receive Jefus Chuft in true faith , ambto rife from Inby newnelle of tife, and their alfo thall one bay haus part the fromb Mcturrection, when they that! At with Christ that is rifen before, when they halldine with him, and raigne with him inthe Kingdomt of Geauen. In the means time, Chailt Gill inuis teth them (faith Saint Auften) to that life, where there is no de lid, no beath : The Angels far, my fek you the liuing among a

Aug. Serm de tem. I IA

all brown to the constant The other formation of the grade

Chap. 20.

Of Christs afcention vp into heauen, belides many good inftru-ctions, how hereby the hope of our accending is confirmed.

Ecaple the afcention ofour Lash was at ter all his transited, the farewell he come of the mould, his bo-

ings and fayings at this time mould have at least our Chaist's Mar. 16. 1 mattention. S. Mark telleth be that he was giving his Ipolics their commission, so preach the Safpett to energy creature, that they (hould have power, as the mothing of miracles, a the like, to confirme this teaching by: fo after be had don but o the, he was received by into heaven. D. Luke tels bs, that he gathered them together communing them not to depart from Jerufalem, but there to waite top the promise of the

Ad.r.o.

father, which said he, you heard of me. Ind when he had spoken these hings, white he was even now (as the same Cuangelist saith in another place) btessing them, the departed from them, and was curred by into heaven, for a cloud take him out of their sight, and they recurred to Jecusalem from mount Olivet, and when they were come into an upper Chamber, they all continues in player and supplication with the women, and Mary the mother of Jesus.

terraking his leane of his lessing that raking his leane of his lessing family, here is bieffing and playing on both fibes; here is contolling and ladding by to beauen, though diffance of place bid feperate them for a time, yet love floath construct them as one for ever. The men of Typelus were aboundantly; when Baint Paul beparted from them, being chiefly forty for the words that he spake, that they floath is face no more. But two men in white apparell, or Angels in

A&.20.38

mens

fe

ens forme,ufte the Apolites. dy frand you gazing or losting to bequen, and thep tell them. This Lefus shall fo come, even as ou have feene him goe to heaven.

When Elies was taken by beaulehis prayers had from Alrett in as god ftead, as all the portes and chartots bid, against the force of their enemies : the Cert faith, Elifha creet; My Father, my father, the chariot of Ifrath and the horfe-men thereof: mo be faw him no moze. The Spollies of our Lozo, though Clent, we may eafly conceine their hearts creed : Dur Sauls our, our Sautour. It the bery inftant two Embaffabours from the Court of Beauen, to preuent dolefull passiong, tell them that they hall fo fe him come, ag they faw him afcend, calling to minde what himfelfe had before tolde them : Afcendo ad Patremmeum, & Patrem veltrum, 3 afcend to my father, and to your father,

3 he that ever gave his Dif: ciples biume in Bruttons, ceafed norat the last, even buto the bery

inftant Za

infant of his benareure from them to teach them Bill . Din hewing them what they houte oce, where they hould abide, in what manner in what place bir bleffing them big gathtring them together with one accorn all which might learns them menny lessons . And where both Chrift leave bis Difciples, but buan asount Dlinet, where he had aften prayed with them, and they with him, from thence ha afcenbeb. Abben we baue tone our denstions in this world, and Done with the world, when we baue blottet our beetheen by bos ly actions, allembled in prayer, ginen them god examples, constituted among & them in one accorb, from mount Dliget, out laft denotion and pravers buto God, og (if pamers cannet be mentioned in mosta) the lifting be of our bands map fuffice, of tf that fatte, furfirm corda, fet our bearts been high. Dur benotion praper in the mountains from which we afcend, and for Gods fate (faith Gains Bernard) letit

Bermard in

not fame weartforme to abide long on this mountaine, let be raile by our minds e out hearts, mb our hands buto headen, and let by afcend with our Lozd afcenting: let be follow the Lamb whither foeuer he gogth; let bis follow him fuffering, by mortiff riding, by newness of life; but most topfully of all, let be follow himafcending, by ferring our affections on bravenly things, or Colostizat things about.

now this Article of our Emilitan betiete, Alcenditin co. lum, he alcended by theo heaven, whither he hath carreed our nature before, both appertaine bus to the Cay of our Chailtian faith, is bell perceined of faiths full belouers. As John the Bartill was his precurfor in earth, to be is our precurfor in heanen. The beath of Chail, (latth &. Auften) is our binification, his refureration to our hope, but his Micenilon is our glopification : when an now the Angels them-feluse might forms to have firing Chail 83

August in Afcen.De

Luk.24.53

Child with a Pfalm to beauen, Explicate Domine in virtute tua, be thou exalted Lord in thine owner frength. Ind his Ipolites from him afcended by into glory, returned to Jerufalem with greating, and there continually in the Cemple, did land e praise God, because nowfare faith had haben off all scandalous and boubtfull forrow, remembring his words, I goe to prepare splace for you.

to ow forceable tellimonies are thefet enery one telling be what is the end of our Chailtian beliefe. for as all other things in Chaift were for be, ber was boane for be, bee was ginen to be , fo for be alfo be afrended, faith & Bernard : where the bos by is , thither will the Bagles alfo be gathered together : wee are by nature a noble binde of creature, g of a lofty fatrit, natus rally beffrous to get higher and higher, and therefoze wellew of whofeftock glinagewe are, when we couet to afcend whither be is afcended, who is gone before ba

And

and no fmall comfortisitato have this affured, that howfees er we are kent down for at time: ret wethall one bay afcend so the full accomplishment of our amy befreit bie election : and citati

In the meant time, what Could wee Doe , but follow him in whom we afcend, twelve fweet nelling fauor of his perfumes: wing that pride termote cond whicher humilitie is gonet that batred cannot comes whis ther Loue is afcended ; that bice cametappyoach, where Alerene stalted: that implette may not spreare, where Wolfnelleit feife in feateb:and therefore to follow bim in Bumilitie, in Loue, in Bertue, and in bolineffe, are as it were the fleps of afcending to come buto the place whither be is none before. It was once faib bnto man, Terra es, & interram redebis : but nom it is faib. Terraes, & in coclum abis: earth thou art, and pet into Beauen thou thatt goe, whither fince thou art going, leave ir any rafe those allusements, which not onelp 38 3

Gen 9. 19

onely Cay the course, but call the backeto the biter perilt.

6 Ind here it is not amille to called minte fome fenerall be tues of our Daniour, precent bnto bis afcention : as firft ener that of Samuel fooken buto Saul , Obedience is better then fa critice, were beriffed, then n truely in this alconflon of Connered Gob. Die man a bient buto bis fathers will : we fo after all his Obebience. bow he is exalted to beanen, an if Dhebience were the man Iohn 17.4 thither Confummani opus qu dedifti mibi, I have accomptib the moske which thou ganel

> Secondarile, we may cons Over his Bumilitie according to that, Qui accendit, descendit, the which accended, fielt befrenden: to thew, that mumilitie allo in going bowne to a lowly conceit of our fetues, is the fecond Rep of following him in his Bicens

Chiroly we may confider his patient fullering, according to that

Ephe.4.10.

that, If wee fuffer with him, wee hall also raigne with him.

fourthip, we may call to mind hair faithlias ly whis too ing flep-heard mass consectant with his interflocks, which the ware time that he left them, to hew, that to palle our time im d'to end our the in charicable and louing manner among Grandiarthe way what of the difference was Bid alconoling between health Ball of all parenelle of lin-mate of the and to divelle for a pegres of aftenbing after n dente the transfer of the later of the lat nie Physician our failte illeend 166 - Quis Altendi in montem Dominis (fath Danie,) aprio als ceiner b'intorthe hit of the Evid. but he that hath innocent hands and a pare frare quel in

knower faith Daint Auften, but whe fiele we not the way to bappinelle f Many there are that wonto aftens, but few endenour themselves to walkt the 384

mar

P[3].24.

August. temp, 14. Mat. 20.21

way of afcending, thefe with the Connes of Zebedee, wouth fi on the right and left hand in Chaile hingdome, bitteberintil not cafte of Chaile bitter cap in bis pallion. Debers thereure which fearing they cannot at cend, hane their whole bearts durped in the earth, where they are content to abide. I think for there are, which is lancething class with the care after world, and are to beaug that they neuer life dip their minben to beauen, but eury as the Ser-peut while fixeall is byouthe earthrishers they abide and goe abide and a no firstice, and face a famin the thing it is that whereas Christ with sa much labor, bath laid out a war for ba, pet fo few there are that follow bim in this but he that harb importer igan

D that we would marke and marking beipe the happy course of Chailes alcending for even in alcending many erre the Angel mould alcend, but of an Angeli be became a Diugliman would alcend in Paradife, but from a

happy

happy creature, he became miferables both fell by affening pow wer and knowledge, and many follow this courfe; now Chaile hath taught besa true manner of efcending, as we have beard, he firft befcenbeb, and then afcen: bed the afcended the mount to Math. 5.1 play and to teach, he afcended the Bile to weept, he afcenbeb Luke 6,12 the Croffe to fuffer, and after all be afcended heaven to raigne in gloze. Thele arethetrue begres of afcending : firth, we muft af: cend to praper "fecondly, mee must afcend the mount, to learne the way to bleffebneffe : thirbip, me muft afcend the mount; to contemplate of glozy, as he bid when he went to be Tranffigu: red : fourthly, we must afcend bpon our carnali appetites, to weepe toz our flunes : fiftle, we mult afcend bato the croffe, to be crucified buto the world: and fo laft of all, we fhall afrend in gmb time by the grace of God into heaven, to retopce with Chatftin glozp.

Co all this (faith Saint Bernard) 285

Bernard may be annexed this thoat toame of alcending. firth, we maft afcend to pur bart, that is, to the knowledge of our felues ; then in our heart, that is to acknowledge our owne in: firmities : nert, from our beart. thatis, from the lone of our felues : and laft of all, aboue our heart, that is, to the loue of Chaift. 300 hat both our Chair ftian loue on earth, when Chaift our beat is in beauen? The Lord is my portion, faith David : if the loue Chaift, why are not our at fections with him in beauen ? Judg.16.15. Dalilah fato buto Sampson, thou half faid, thou toutle me, if it were forthy mind would be with me i for the Spottles, Chitft was taken out of their fight, but not out of their hearts : by his corporati prefence ha departed from them, but for his fpirituall vielence be continued with them, and therefore as they in heart afcenbed with him, fo he Bill in fpirit remained, with them by this his fpirituatt prefence, which was and is ener the fame. Brib.

Indhere we may observe, how Chail departed from his Apoflies: first, he leadern them out of the Cutie, he way of application, from the concourse of sinne; secondly, her leadern them to mount Olivet, aplace of prayer: thirdly, he dissert them or enbueth them with his grace at parting: this done, he ascendeth; and this doing, all faithfull believers ascend.

enbeth by unto his father, how though he left them as concerning his boots prefence, yet with his tour, his grace, and his power he was till with them.

Concerning the millerie of his aftention, it is very great expedient, the high and glosious king, clearhed with our nature, is entered into his royall palace. By this, we that are field and blood, have a comfortable a fure truft of our aftending by into heaven, and therefore we indetended to for in the mentation hereof to four e reasons: firl, that we have an Boucate now facabing

speaking for ba at the right hand of GDD: fecondly, that where he is, we shall be. Assuman vos ad meipsum, I will take you but o my selfe: thirdly, that as he hath taught ba what to bo, so also what to hope: fourthly, that he hath left but o bs a comforted ble promise in the meane time, I ascend vuto my Father, and your Father.

10 Ind now ag me bauchere many and infructions, fo how our hope of aftending is confirmed we fee, that nothing may be moze toyfully thought bponthen this, while we are here in this mortall body of ourg. Elra and Nehemias thew with hew great Deffrethe Matton of the Jewes were held towards the earthly Jernfalem after then babbene a while in captiuitie: with what beffre fould we be led of our beauenly Terufalem, after our captiuitie bere in this worldaf furebly there is nothing that we can meditate of with more ion, then of Chaiffs Afcenfion bp into beauen , to the right hand

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Learne toliue. Chap. 30.1 517 of his father, where be ftteth as now relling for euer, which once was in labors of the world: at the right hand of Maieftie, which amongst men liued at the left hand of aduerfity, In the old Law, the high Wielt once a per entered the Boip of Bolies, We Heb. 11.2 have an high Prieft (faith the 3= poffle) that is entered into the heauens, and there maketh intercession forvs. A BOST DECEMBER OF THE treated to the Language applica the required transc Chap. so the tuest device. to session month

Learne to line.



Chap. 31.

Of the comming downe of the ho. ly Ghoft, and how wee should in all Christian manner entertaine this divine Spirit,

John 16.7



T is expedient for you (faith Chaift our Sautour bate his Apolites) that I depart from you,

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for if I depart not, the Comforter. which is the holy Ghoft, will not come. It is eppedient, that I bes part from pou: Chat 3 Depart. Ro meruaile though the Difcis ples bearts at the wood depart, were full of forrow, to heare of their Maifters Departure : but that this might be expedient bus to themsthey could not but wons ber how. Wherefore Chaift by and by tels them bow, valefie I depart, the Comforter which is the hely shoft will not come. Chailt is our agent in beauen, the

the holy Ghost is his agent in earth, a part of which agencie is to bring consolations against the worlds desolations: his body is about, but his spirit is beneath; our bodyes are beneath, but our spirits are about: his spirit to be, we send our spirits to be, we send our spirits to him.

Itis expedient (faith Chaift) that I depart, because every thing bath his time. It was expedient that I hould fuffer, to mabe a fatiflaction for finne : it was. expedient that I fould Die, that gou might be beliuereb from beath : it is expedient that 3 af: cend, that fo I may open you the way to afcending : It is expedient that I depart from you, that for the holy Ghoft, which is the Comfoster may come. But what is this, faith Saint Bernard? This is a great myfterie, Valefie I depart, the Comforter shal not come. Mas the presence of the holy Spirit to oppolite bato the prefence of Chaife humanirie, (which was not concerned, but by the operation of the fame boly

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holy Spirit,) that now the one witnot come without the departure of the other? What is this valefie I depart? first, the head is glorified, then the members are graced. The sposties for his bodily absence thall have from henceforth the holy Ghost to supply this absence.

2 In the Creation, when the

earth was without forme, Spiritus fuper aquas, the Spirit mosted byon the waters: in the iRes

Gen. 1.2.

bemption when the mind of man was without forme, the fame Spirit moued boon the Anfull waters of our Doules, Emittis 30. Spiritum tuum, & creabuntur, &

Pfal. 103.

renoualis faciem corum: Thou sendest out thy Spirit (fath the Prophet) and they are created, and thou shalt renue the face of them. God the Father said, Fiat lux, setther he light in this greater world: God the holy Ghost said, Fiat cognitio Dei in anima hominis, let there be the knowledge of God in the mind of man, of man, this lesser world. God the father said, fiat sirmamentum,

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let there be a firmament : Bob the holy Cholt faid, Firmetur volintasin bono, let the will of man be confirmed in that which is mot God the father faib, Let the waters be gathered together in one place: God the holy Ghoft faid Let many Graces be vnited in one Soule . Goo the fac then fato, Finge Luminaria in codo, ter rivere be Lighen the Deasens Don the holy Bife fato, and Chatitie be ffred in the beleaing Soule. Boorbe father fatt, Fiant Volatikia, tet there be figuing familes a Con the holy Sholl feld, let there be Medtrations in the minde of man, foaring boward. Godthe father fath, Faciamus hominem ad imaginemnoframilet be make man ac= cording to our owne likeneffe : Goothe hoty Chall bath faib the felfe fame, let him beaccon: bing to our Image, boly as 3 am holy : and thus we for our Sautours faying beriffed, Expedit itis etpedient. 3 Againe, if we refpect our Ephel. 2. 2.

regeneration, wee know what was our fare by nature, when the Apolite fairb, Fili im, the chilbren of weath, but nambetrie borne agains by the holy Shoft we are call in a newimould and fo are become Filij Deip the chit. Dien of God. If werefpentie powers & faculties of the fonte. the intelleduall part, and the wilt the institution part to bile le things thefe were reflored by the bale Souteit. If me refpen our functification, we were an 2 Ki. 5. 16. Naaman the Signatur, butiliour washing in this Jordan, there fore inthe Sphrit of Bab callib Spiritus fanchus, the boly Bottit. epther to differne it from other Spirits, og elfe of the powerfull effett, when it makes bu boln. If we refpect the barknelle of our baberftanbing, the boly Shoft in called dorieude, Illuminatio, an entightning of the minbe of man. If we refpet the Arengthening of our faith against terrours of Confciente Rom. 8. 16 within: The Spirit of God doth

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care witnesse (faith the 3 postle) to our spirit, whereby we cry Abba Father. If werefped the calamt nes of the marts without, Christ esemiling to fend his Apolities this holy Spirit , faid , Toto ge-MANIOS, The Comforter, or Aduo- Joh. 14. 16 care shall come vnto you, to chette by their forre wfull foules in all sourchies . If we respect the moutification of the fich, the me Apolite tels bas that we ethis by the helps of the halp Quirit. If we refpect the under fanding, it was beafe and bumb butlithe holy Shot lath Lohara. And what needs me mare to their how expedient it leas to: bs,and fittis, that we be parta here of the holy spirit ? without the bitalifpirit, what is the more till body but an earthly carbas? wirhourthis holy spirit, what is the foute of man, but a Spepul: this of Cinne ? that there both divell in by alining spirit, our les uing actions thew; that there is in bs a biume fpirit, our biuine actions approue. When heathen men did percetue that there was fomt:

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Comething in them, which nin moue them to argue to discourse to compare things prefembith things to come, they bid arrigh way gather, that there was in man moze then a fumpife boby. and therefore they inferced that there was adoute : but when the children of God bae finde fome: thing within them that makes them to pany, to repent, that he prathen from fallinginto a thousandbutoings theplistight wapen perceine, that there is a man within the man, to mit, the Diuine Spirit of Gob himfelfe. Motum fentimus modum nefcimus, the falle the motion, we know not the manner: God gaut the people Dingels foo from bequen. they catted it Manna, faging, Lord what is this ! having bis wine infutrations from about. which we finde mouing in by god beffres, we far Lord what is this ? this is the holy Chaft: and therefore for this Article of out betiefe, it may be fatt, we boe not fo much heare with our

eares, or for with our even, Credo

Num.16.

Dolp,

Efay 6.3.4

holy, holy, holy, as speaking but to the wand pet in the words totsowing, Lord God of hoalis, as applyable buto one.

We meruaile when we confeder that men shall goe to God, but we boe not so much meruaile at this, that God both come to

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Sam. 18.

2 Kin. 2.14

I familiar thing it is a mongit those that loue to lemie plebaes of loue, Ionathan to them bis loue to Dauid, left with bim the coat that was byon him.and other things, his fword, his bom as pledges of his loue: Eliaswhen he was taken by into beauen, left his cloake with his feruent: our Ionathan bath left with bga pleage of lone, a pleage of our beauenty inheritance that to to come : our Elias hath left Us a cloake, D precious garmentlour nuptiall ornament. This is that cloathing, which both cours our burighteoufnelle, let be make much of this garment, wherein we come with laceb for a bleffing.

When the woman of Samaria

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beard our Sautour Chaift tell of a water, which being once bunke of the party thould never thirf againe : the fato, Lordgine me of this water. So when we no beare of that futrit which both fandife our foules, cleanfe our finnes, comfort our confciences. Muminate our bnberBanding. frengthen our faith, and is as a nledge buto bs of Gods bruine lous napot glozy to come, as the moman faid, Lord give me of this water, fo map we all fap. Lord giue be of this Spirit.

6 Che excellent effed softhis Diuine Spirit, map be gathered by the manner of the appeas ring of the fame Spirit: as in a cloud at our Sautours Tranfflauration : in forme of a Doue, athis Baptifme : and byon the Spoffles in flery tonques. The cloud may fignifie moifture, '02 the bew of heaven : the cloud is allo elevating. The Doue, the Dinine bertues of Bumilitie, mehnelle and peace. The flery tongues, the feaven gifts of the holp Wholk, which have the feauen

Tohe A.I

Mat. 17-9

Mat. 2.16

feauen qualities of fire, or buto fire, becaufe it purgeth by the gift of feare; it foftneth by the gift of piette; it aborneth by the gift of knowledge; it maketh fos lid by the aift of foatitude:it tie teth by by the gift of counfell: it inlighteneth by the gift of bus berftanbing; it burneth by the gift of charitie. Df tonques, to thew that thefe gifts as they burne in wardin, to doe they fpeake out warbip:nap, of clouen tongnes, as it were one tonque blutbed into many, for to frew the divers languages given by this Spirit.

furthermoze, the appearing of the holy Bhoft was billble in the tongues, and fure it is, we must thew signes of Bods Spirit : for as it both kindle in charitie, fo both it fpeake charitas bly . The holy Choft is refembled buto the winde, aud there was a mighty winde at the come ming bowne thereof : firft, to them that the Doctrine of the Gefpell hould now breake out into the world, and that as none

Iohn 3.8. Acts 2. 1. ſ

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can keepe backe the force of the winder to thould none be able to binber the paffage of this bas drine. Becondarily, the winde forceably beareth bowne whatfoeuer both relift it : fo bio the working of this Spirit. Thirds les the winde to wont to carry by the thip against the maine Greatte og fwifteft Cobes that ronne, fo both the boly Bhoft beare by by against the ftrongell current of naturall inclination. Againe, the holy Bhoft is refembled bnto Water, bes caufe it cleanfeth. Dauid catteth it, A right Spirit : right, becaufe it leabeth by the right way . The Anostle calleth tt, the Spirit of Adoption : because it ma= beth be the Children of God. Sometimes it is called . The teacher of Truth : fometimes , The eternall Spirit. #11 which names boe tend to thew the Diuers operations of the holy Shoft : ag in the former appearance of fire, and fireturnes all things into fire . because it expelleth the colonelle of our 25 b hearts

Pfal.51.10

Rom.8.15

Iob.14,26

Heb.9.14.

hearts, and both burneth with inward Loue, as also frinced by outward Charitic. It reach

eth, it directeth, it comforteth, it cleanseth: in a Cloud, in a Doue, in fire, in Congues, in the Winde: all which move by to pray with the Prophet; Emitte Spiritum mum: Lord send forth the Spiritu, and we shall be created. Chedight of faith shall arise in by, our will shall be construed in god; many Graces shall be collected in ones our destress shall mount by ward.

contrartivite, without this divine Spirit, what are we, but as the men of Sodome Arichen with blindnesse, not knowing which way to goe a sortward is it to consider the case of Saul, who when the Spirit of God was with him, her was a man of courage a halour, able to encounter with the encourse of God: but when once the Spirit of the Lord was departed from him, he was so pictressed.

and last of all, we that be holy as be is holy.

Pfal.103.

1 Sam.

milrelled as is wonderfull, he runnes to a Sozcereffe, difquis feth himfelfe, knowes not in the world what to boe, nor which warto take, there was not a bufh in the field, noz a corner in his boufe that could hive him from his troubled Confcience. Blifta creed, My Pather, my F& ther: but Saul might hand cryed when the Spirit of the Lord Departed from him : D mp tog, my top is gone : his bedy beed once, but his heart often, The avife of Phinees in her daft breath, cryed; and the fance might Saul have erged atto, D the glosy of Goods gone. When the Prince remoueth, all the Drinces troupe and traine uery one is remoning, tooks companie the Aberson of the Prince: fo taken the Spirit of the Logo remoueth, atl Joe, atl faith, all feno wiebge, att Louie at once beparteth : wherefore the Church both well and ber woutly pray, Be Spiritum fanctum tutum ne auferas à nobis, 3nd take not the holy Spirit from 25 b 2

Sam.4.

23.

Aug.med.

bs. It was Saint Austens prayer Veni sancte Spiritus, Come ho.
ly Spirit, the cleanser of the vacleane, the comforter of the forrowfull, confirme me that I may not
lose thee, keepe me that I may not
lose thee. If Sathan sindeth the
house once empty, he enterest
hy a foute Spirit: wherefore
besiech me God that his Spirit
may ever heepe possession of our
hearts.

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Bow ag Chaift paomifed hig Baoffles the comming of the bely Chot lo bib be alfo ftem them how they fould be prepas red for the recetuing and conferuing thereof : for albeit this Dinine Spirit , were promifed before and after the Befurre: dion, per bee mould thep fould be prepared for it : that wee thould learne to ble meanes for Gods benefits promifed. firlt, thep mult watte for it : fecons Darily, they muft watte at Terufatem, and there in an boper roome, what Doe they boe ? they are allembled with one accord: what elfe ? they are affembled with

with one accord in praper : all which doe thew by the meanes of preparing our felues for the participation of the holy Choth: firft . fatth is necessary , for Ad. 1.1. the Apolites belœueb: Second= ly. hope is necessary, for they expected the accomplishment of: the Bromtfe : Chirbip, Charicie is necessary, for they were allembied in Loue : the Text faith, ouodunadou, with one accord : Fourthly, Bolineffe of congertation is necessary, they werein an boper rome. The Spirit of GDD (faveth the Wife-man) Dwelleth not in a Wif.1.11. boby fubicet to finne . Laft of all, Denotion is necessary, they were all allembled in Braver. The featientie Bivers receited Numb. 11 of the Spirit of the Boad at the doze of the Cabrenacle, where GDD was worthippen. When the Difciples were als Ad. 4. 31. fembled in Diaper, the place where they were affembled mos ued, and the holy Choft came bowne bpon them, and here we fe both of receiving, as alfo the 15 b 3 meanes

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Greg.bom.

meanes ofentertaining one and the fame holy Spirit : Gregorie faith, In terra datur Spiritus, vt diligatur Proximus: è Cœlo datur Spiritus, vt diligatur Deus, The hoty Choft is given on earth, that we fould love men, and the holy Choft is ginen from heanen, that wee thould loue Gob. This Loue of Gob is neuer ible, but alwayes bulle bere beneath, it was Chailts owne rule : If yee love me keepe my Commandements . It is a flane wee toue the great Em= perour, when wee keepe his Lawes.

2 Cor 1. 21. 2 Cor 6,5. Last of all, whereas the receiving of the holy Ghost, is called the earnest of the Hoirit, how many comforts are there, which doe hence consequently ensure twhen a substantial dealer maketh a bargaine or cousnant, and in part of payment giveth earnest before hand, the restinue behinds is as sure at the day, as if the party had it already downe: God of his infinite louein Christ Jesus hath agreed with

535 | Chap-31. Learne to line. with belieuers, for the receiving of beauenly treasure, or treasure in heaven, bis boly Spirit is giuen befoze in part of payment, god carned of the reft be: hinde, this earnest is sufficient affurance, which we thall receive at that bay, when the Sonne of righteonfnelle fhall appeare, and all his boly Ingels with him, and the second second BO often Bby Habit Supplies of space and selection saidble, the fire annual coloring northern and the to lattle contains DECEMBER OF THE PROPERTY OF TH Agreement S.Combiners candination to supporters. admouth range flusters and a which network with the contracting मेर्ने का मिला के कार्या के का

Chap. 32.

How that inferred vpon the parable of the ten Virgine's (Mathew 25.23.) Vigilate it aque, quia nefcitis diem neque horam. Watch therefore, for you know neither the day nor house when the Son of man will come, doth expressly appertaine vnto Christ his second comming againe to sudgement.

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DE Euangelift Saint Mathew hauing mentioned Chaift his comming to tubgment, fi

and the manner how in the Parables going before : in the next place he fets downe by another parable, the suddinnesse of this comming. Although no mention he made of the time, when it shall be, onely this, as the comming of a Bridegroome at mid-night, when none would have thought him nere. It this time suddins ly, thete was a crie, The Bridegroome

groome commeth : When fome are receiued in, and other are excluded, and for euer thut out : fome are found wife, and thefe are those that prepared opie in their lamps; others fotifh, and thefe were those, who had their Lamps but no ople in them : all haue the name of Mirgines, all erped the Bridegromes com= ming, but all are not prouided for his fodaine comming : there= fore leaft any be taken buprout bed as the folish were, Chaift aines this admonition buto all: Warch therefore, for yee know not the day nor houre.

The great Doufholder is gone into a Grange countrep, baufng atuen authoritte buto his Ber: uants, and willed his Dozter to watch, those Scruants mult be watching, that at what time fo e= uer the mailter returnes, be map find them fo boing. Chailt is our agent in beauen, the holy Choff to his agent in carth, to ober his familie, to wit, the Church.

There is nothing more bes honeful bnto the Gare ofa Chais frian 15 b 5

Mat. 25.13

flian man, then to arife from the

fecurity of a finfull life, that fpis

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rimall Apoplerie, or bead flepp defease of the foule : the bery word Watch, both not onely impost we have enemies, but alfo require induftrte to preuent them, Watch and pray : watch, and fo ble induftrie, Pray, and fo res ceine Gods allilling mercy. We know that while Ionas flept the the fip was in banger of daows ning, while Ishibotheth flept, be was furpaifed fodainely: while the bulbandman flept, the enemy came and fower tares, while Holofernes flept , his head was tas ben from him, all which import many bangers, the fhip, the foule: the furpuling, the bneppeded calling to give an account; the enuious fower, Sathan; the bead, Chuft Jefus : this confibered, had we not nobe watch ? while the folish flept , fodainely there was a crie at mibnight, when they would goe and buy them

ople, the Bridegrame was passed, and the gate that, it was not the title of being called bir

gines,

Mat. 13.

Ionas.1.5.

2 Sam.4.

gines, it was not the repeating of the name Lord, Lord, that now ferued the turne, to fhew that the name of holinelle will not fuffice, as the rich mans cals ling Abraham, father, Cobe him inlittlefteab. Itis the watch= full care of the wife birgines that did them god indebe, the gate was thut to the faolith : what was this gate? Guen the gate of mercy, in relpect of indulgence, the gate of grace in refpect of acceptance, the gate of glosp in refpect of entrance. Take heed (faith our Sautour) watch and pray. Dauid might baue flaine, Saul, white he was fleping, but be was pittifull and would not, wherefore he awakes him, and fiews him the banger he was in. The goonelle of Almighty God to man is farre aboue Dauids pitty to Saul. See the patience and long fuffering of God, faith the Apolite, to leade vs vnto repentance. Behold, 3 Cand at the bone, and knocke. Gob Bnock= eth by his grace at the boge of our hearts : by his word at the Daise

1 Sam. 27 17.

Rom. 2.4

Apq.3.10

dome of our eares: by his beneshis, at the dome of our plenty: by his challifements at the dome of our-forrowfull minds, to raife and firre his by to bigilancy, from the liépe of fin, wherein he might have taken his, but that his mercy is to spare, which mercy is ouer all his works, for more are his works of mercy, then on ther of his works, he knocks to awake his, and strives to enter, if we skepe on a that by the dome, then he departs, we cannot elscape him eyther alive or dead.

Watch, for you know not the day. This day shall be as the dayes of Noc, of Lot subtile Noc was building and labouring, the world was rioting, and neuer more secure, but Noc and his were saued, when the rest perished. In Godome there was eating and drinking, as if our Sautour would have be heare what the sinness of the men of Godome were, that hearing them, were might take before of committing the like. It was not their eating and drinking (said Beda) that

Lu.17.27.

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condemned thefe men, but the immoderate ble of things lawfult, neither is it fo much mentioned what they bid, as whereunto, nogleding the Judgements of Goo, they wholy gane them= felues that is to fay, to cating a brinking , and confequently to modigious iniquitte. Deftructi= on came fodainly boon thefe, not that their beltruction was not foretold, but that it was not be: laued of any: as for the warning given in the Dapes of Noe,there was not a froke ginen in fra: ming the Brk, which det not ab: month the careteffe world of a flond to come: though Noe were flent in boice, pet be fpabein morker according to that in the Gofpell. If you beleeue normee, yet beleeue these workes of mine: but peruerfe men beholding the Brke in the building, continued in their fins, and were fodainly finaliowed by by that for aine bes fruction that came topen them! Ro meruaite though men dane, to fay true, it to no fuch wonber, feingther confiber fo little the

right and left hand, the feparating of the thepe and goates, the topes of fome, and the wofull mis

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tente of others, the one called, with a venite Benedicti, Come you bleffed: the other refused, with an Iremaledicti, Goege cursted: Lozd fay the Apostles, where or when that these things be, or what shall be the signes of the coming of the Son ofman?

4 for the fignes precedent, (as fo many Beraulds before the comming of the Ating of gloap. among other, trouble is beferis hed to be in those superiour bebies, as in the Sun, the Mone, and farreg, bnwonteb fignes. and trange fights repugnant buto nature fall be fone. Thefe are called fignes , becaufe thep fignifie the Sunne and Mone Mall be obfcured, the Carres that fall from beauen, their light fhall be overcome of a greater light. which is the alozious appearing of Chaift, like as the ftarres ap: peare not at the rifling of the Dun. Concerning thele fignes, let them baue alfo their militicalt fenfe. The Sonne fall be barks neb, that ig, the lone of Chaift, the Sonne of righteouinelle, by

Mat. 24.4

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waters (wel about bg. Seconde ip, there shall be trouble in the Blements, and great forrem of the Mations, the Sea, and the flouds fhall make a nople, and men halt be at their wits enbg. The confused nopfe, the Ele: 2 Pct.3.15 ments (as Saint Peter faith) melting with heate, at all which the barts of men hall be fmitten with great terrour : there is no flying, but all amaged, thep fall not know what to bee : nap, that which is more, the powers of heaven thall be moued, fring thefe buufuatt effects to haps pen, they fhall be moued, even Luk.21.26 the Angels themfelues, at the fodains transmutation and the incomprehenfible Maieffie of Chattt.

Chieft. What hall the forias of the Delert Doe, when the Ces pars of Libanon be friken with feared If the pillars them: felues thall thake, how may the weaker parts of the building tremble ?

5 When this little world, to mit, man, (for fo is he catled) uneonogues, is now byon the billoling, be fuffereth fantas des and many troubles, every part is moued, every fenfe is als tered, the whole body, Lord, how is it troubled ? how much more mall trouble and biffarbance anneare whenthis greater woild is boon disolution, and now giuing by the Gholt : For the Signes in particular, as firth, that the Lights of heaven thall fall, the waters roare, mens hearty (hall faile them for feare, and the rell, all which boe thew the biolence of all, thall be by the force of fire. The firft indges ment was with water, to coole and quench the heate of incons tinencie, which then chiefly as bounded: the fecond judgement

fhall

fatt be with fire , againft the coldnelle of loue, and charities which (the woold waring olde) fhall and both more and more Decay. Bil earthly things that! be confumed, for the end ceafing. thofe things which appertains bnto the end, ceale. The Batt ong fhall mourne, og ag Teremie faith , the Cribes of the earth. that is those that have not their fredome in beaven , the Tewes hall mourne, the Gentiles hall mourne, Chaftians that loued the world moze then Christ, bal mourne : the tribes of the earth, not the tribes of the Lozd : for thefe they thatt goe (faith the 10 20phet) to confelle buto the name of the Lozd. The other thatt bewaile themselves in their faults , which they have commits ted in their follies, but not cos rected, in their glozy, which they haue toft : and laft of all, in their punifoments . which they Call inceffantly fuffer.

Pfa.102.4.

6 forthe fignes that accompany bim, as the founding of the Crumpe and others . what a

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nople fall this be, which the inpfull creatures about in felicitie, and that wofull foule beneath in milerie, and betweene hath) the bead body in the grave hall beare? what a nople will this be that all that beare at once in most monderfull manner ? The Captaine wakeneth bis Souldiers by the found of the Daum : Chaift fall waken the whole Brmp of the world, by the found of the trumpet : the trum= pet to timozous and ill Souldiersis a breabfull bearing . but to god and men of balour it is a cherefull nople , faith Saint Auften.

Then thall follow therefur= rection of the bead , Awakethou that sleepest, and come to judgement: The Sepulchies thatto= pen, ag they opened at Chaiftes paffion, not many, but all: not from the holy Citie onely, but from all Cities and parts, and corners of the world, all that are in the graves , thall heare the boice of the fonne of Gob: wben we heare the thunder we thinke there

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there is a God, when we heare this, we thall fe it. Then thall the Sonne of man appeare, and all his holy Angels with bim! then hal be to whom the father bath committed tudgement come biffbly in the clouds, in that he rp forme to tubge . wherein bee was tubged: They shall fee him whom they have pierced, the gob thall fee him to exultation, the euill to confusion and shame of their owne folly . Pow is he called a Judge, who was before celled the Donne of mans fow in be catteba Ring, Dicet Rex, The King that fap, Goe into ederlasting torment, prepared for the Divell and his Angels : It is fato, Benedici patris mei, not maledidi'à Patre, as if Bob bleffeth. but rejecteth none, Did they not refect themselves. Then Pilate thall not boubt, and afke the question, Num tu Rex? art thou a Ring? Chen the Jewes hall

not fap', Non habemus Regem,

we baue no King but Czfar. Pilace othe Jewes thatt now fe, he is a King indeb. Enen the King

Ioh.11.37

of Kings. Then shall be come clothed with light as with a garment, he shall come with great power and maiestie, his Angels shall gather all together from the foure couners of the earth, the whole world shall sight against the Authour of all things : such as the king is, such shall be the power of his comming.

Powfor the day, and time of his comming, let none buffe their heads, seing it is not knownest the Angels of hea-

uen.

7 for the fignes that follow after, which are these: Then shall the Sheepe be separated from the Goates, the tares from the wheat: Then two shall be grinding in the Mill, the one received, the other left alone; two in the field, one received, the other forsaken: mercisfull Lord, what a separation will this be?

The very place shall shewever ry ones condition: some buto the right hand, a some buto the lest; Then come ye blessed, when

Luke 17.

Math.25.

I was hungry, ye fed mee, when I was naked ye cloathed me, couns ting all bone buto the nicht, as bone buto himfelfe. Then fall the righteous fay , Lord, when have wee fed thee, and cloathed thee? he a kinde of admiration proteding from the great neffe of the reward, as if we thought not we had bone all this buto the. On the contrary part, the bus mercifult fhall not wonder after this manner, because they knew Chieft bid bunger in the park. and want cloathing in the me bed, then hall not that be grans ted which is required, because that was not performed which was commaunded. So buto the inft.this comming of the Indae fall be ag Sommer after Min: ter, but buto the buiuft, as the Minter after Sommer: Salowon to thew the estate of these. ekerhan infrance from a pound man , one that thenks himfelfe farthelioff, the Milemantels him, indgement will come. 10 11

8 In all temptations it ausi-

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of judgement , that a comenie beance hereof thoute finke be po teinto our bearts: If we would be couetous, a beftrethat which s other mens , 02 ambittous, and fake the glozy of the world, let a remembrance of iubgement comeinto our minds, Let be fay come buto our faules : D faule, there is arefurrection, a indges ment that both expect the. Be that would not have then his wounds feine, let him now feine to cute them: this is the time when the fecrets of all hearts holl be reuented. Adam when he finned had the trees to couer him: when att hall be confumed by fire; what can couer them ? furety nothing. The world paffeth Toh. 2. (faith Saint John) and the conapilcence thereof : wherefore whofoeuer eleaneth to thefe worldly things, is in continuall flage with the world, the whole thing, enery part pertfeth. Take heed to your felues, faith our opprefied with furfetting, and drun. bennetle, and cares of this life, and leaft

Luke 21

34.

least that day come vpon you vaswates, for as a fnare it shall come vpon all which su vpon the face of the earth, that is, which desighefully rest donn the lone of earthly things. The godly track passe outer the earth as strangers and Pilgrimes, but the worldly minded, as Citizens and inhabitants: to these, this day is as a snave, because it cakes them dangered, but but the other, it is a day of expectation, because it sindes them ready.

If day thitfult Bhyfirian hould commaund be faring. Cake poli bed, that any of pon eate not greebily of the fupce of fuch and fuch an hearbe, to be do he thall dre prefently: with what care would every one keepe this commandement, leaft by taffing of the forbibben hearbe he per rift. But now the Saufour of our fouleg and bodyes comman: beth be to beware of the bearbes of furfetting and cares of this life, and how many of by not with flanding Doe not onely not feare to be wounded berewith,

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salfa wholy confumed & will per not beliene our peanenly Shifftian, Watch & pray alwayes. Euk 21.36 Watch, not that the fende of fees ing onely is there bivertigo, ut the watchfulnette of the binberftanding : Pray alwayes, not as if our prayers thouth not be interrupted by any necessities of the hoby, (as the Maffilians bacamed) but map alwayes, is bnberitmb suery bay, and at all times, that no Annemay hinder be from God and god worken, and therefore it is faib, Ve digni habeamini, that per map be at: counted worthy to audio thefe things of the apprint

10 Watch for yee know not Luk.21.36 the day nor houre : Nemo querat quando venit, sed vigilet ve paratum inueniat, Let no man (latth Daint Auften) fette curioully when the Judge commeth, but let him make himfelfe reable a: gainst his comming. The bncertaintie of the time both caufe feare, holy feare both caufe to bie baily, as the Bpoffte fpeaketh, and by meditation to goe quicke into

into beanen. Mod may know a Solgman precedent ; but one not fearch after the knowled of the time it felfe, it is bufe eall) ben we far in an old a Agnes of age, we gather nt is not long; when he g e, we know not : to beho ing the Mondatroubles, who ering cold, the know th are figure of a becaying agent iometimes ogs continuerly, b tong none kinderely, antichis the besy confor one South himfelfs bieth to Atric by b icely, and chie watchfuinelles Watch , bee know not she day nor hour when the Sonne of man commeth.

Af the Spaniebolder wetch for the faving of his fabriumes, both much more thould enery one bi michtall for the fauing of b In the haufeholderehi things argoldened i fiell hein nationaged to describe blood o the things incomice of provide too the castonio otheritifithis be cares that his boule be not broken by and thus he warehers

laulted, he may be found

Chofe who lake for the g of the Brivegraine, its lights in their hands, at is, their hining worker, le lights are burning, that is, ubent in Charitie: they are ht-ting, that is to fay, giving god of pietie: Chefe watch at id openthe eyes their match in the night, ia. when the woild in gillen all intquitie, the mornes of

foure things there are which nake men to wake ; the first inche crowing of the cocken that San beth fathe Sonne of man, Ezec. 33 7. have made thee a Watch man, be Cocke beateth with his nings, and waheneth himselfe ka: and aben with his bopce naheneth others. The second bing to make men wake, is the rillna Ec.2

rifing of the Sunne, this Sur

Pfal. 104.

Rom. 12.

is the light of grace : a hame in it for men to flepe, when as now long agoe the Sunne is tilen bronthem. The Sun rifeth (faith 23. the 1920phet) and man goeth forth vate his labour. The night is pail, and the day is come necrealet vs 12. walke (faith the Bpoffle) as in the day. The third thing to make men amake, is the feare of the thefe, or the day of tudgement, which is as the comming of thefe in the night: the careleffe i will feage bpon and fpotlethem. but buto the watchfull it can bot no barme. It was faid bntothe richman, Hac noche, This night shall thy soule be taken from thee, It was fath of the baibearmmes comming . At mid-night there was a cry made, behold the Bride groome commeth, goe out to meete him . The fourth thing to make men awake, is care of their godg, we haue a great charge bitter our banbe , ent a charge of so great care, that we had niebe watch earely and late. farthe carelelle Salomon

faith.

(atth, Sleepe on, fo mall neceffitie Pro. 6.10. me vpon thee like an armed Pro.24.33

Many are to beaup affere. that no calling will awake them, there hall a boyce one bay found in their cares, that hall waken them, (7 pray God) not affright them whe= ther thep will or no : That which I fay vnto you, (fayeth our Sa: utour) I fay vnto all : Watch. The might of Death may freale byon men before ther be aware. the bay of indgement will come when they thinks not of it : Watch for you know not the day nor houre.

Watch, you know not when the Maister of the house will returne: whether in the mouning of child-bod. or in the third boure of youth, or in the firt houre of Arength, oz in the eues ning of age : Watch, for you know not the time : Should men fleepe in Securitie, bntill thep fleve their laft ? Dh that were a cafe lamentable.

Co conclube then, with that

of Saint Peter, 2 Pet. 3. 11. Secing therefore that all thefe things must be dissolved, what manner in holy convertation ind godlineste? Ar vato vou, (fareth our shae defeW : lis one vit I i much

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non of the fat of new after seath. The Godges of onen after douth peturn to han some for their die not steep having an Immor (Julistance immediately Roburn to go who gove them made per state in his wife were the made per feet in his wife were the made per feet in his wife were the world where they the face of the light on light of the small are confined with they had are confined to the following in forments and when donk ness recoved to your adgrange two glaces for Souls to prote from their Gody The Serie plant as Anoward grove - a: - At yo Cast day ruch of are found alive , shall not I'm, but Bo Changer and al y) say shall be raised up with of Solfe lame Godges and mone other atthough w offerent Quality of which shall by united again to their souls for evening 3. The boy of of this ost shall by of bosen

Commer our 65 may of forformatte an Dom. of of Last Judgo ment Jes hath appointed a day whereing the will Judge for my fitten me for the contract of the cont a Jan Christ, to whom all political had generat is given of it to the first Angel for the to the wind place from y have love upon larth, had appear (store if Tribunallof & give an Account of their thought 2 # 78 * cords & doods , & to receive aconda to we they have done in y Gody , whether 0 godor Eill . - 2 . - The En of t God app inting they day is for the manifestation of his glory of his merey in it lemmale Salvation of it Elect and it his his wife with the thousand a single are wiseled & disoledish for them that it Rightery to into Eventyting if is Resistant that fulness of long & cheshing is shall come from a proposed from the proposed for the conditions of conditions to the land

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with the in an amelia of doctrine obhere fin to be me The state of the s Aightony Law (2), will represent the gentlement of the more and the more periodical to gentlement of the more for the more forms of the 6 M will in at any Satisfaction for Sun 6 fred is grant of god from on there none may Expect publish without it. to theme is no fin somall, but it lange but it can bring bag notion upon the the true Argent.

Company Douby to Present political or first porticularly straight for of party of the first porticularly straight for of party of there of upon which and it formands of them to state find merely. To be that scandard 20th his Bother or of Church of pervite or publish Godfestion or both, and lorrow for his fing to declare his Repentance to the that are offended, who are there to bo Reconcile to him xim Love to Receive him Sept. 3:1706